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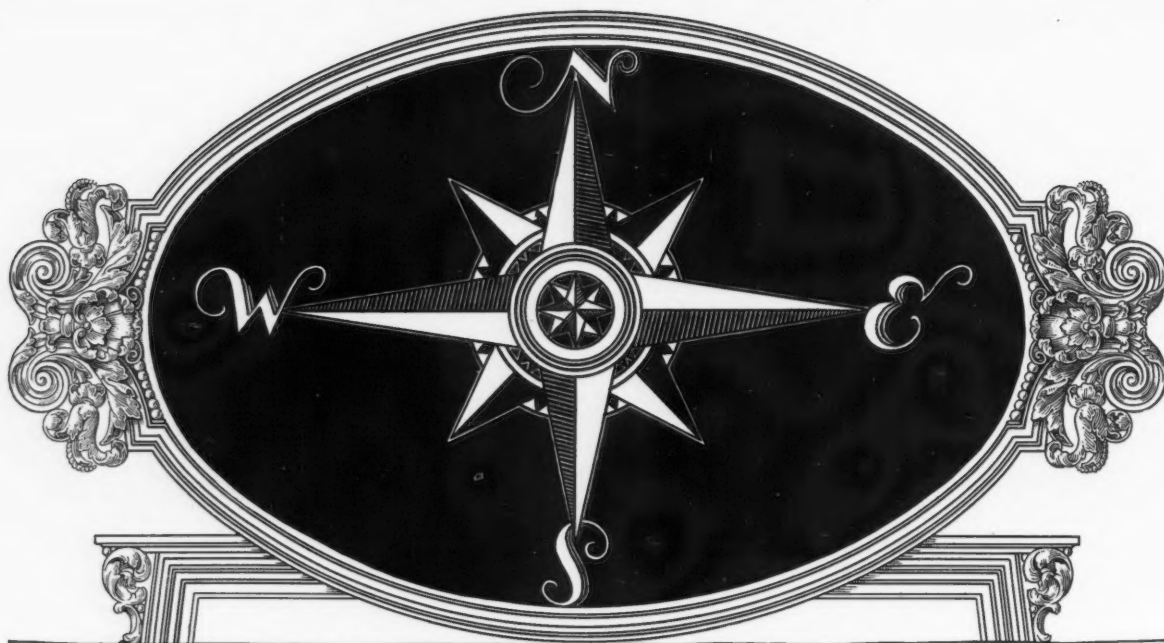
September in the School-Room

If any day in the school calendar demands special planning, that distinction belongs to the first day of the school year. After three months of rest and recreation, your pupils, even the less enthusiastic ones, are ready to be convinced that school life has its bright and interesting features. Your job is to convince them.

Plan snappy assignments that will challenge the interest and ability of your pupils, but don't let them get the impression that you are setting them an impossible task—that would be fatal. Make your assignments explicit, and take a little time to give directions for attacking their difficulties. Include a few words of motivation; that is, try to make your pupils enthusiastic for success here and now in this lesson. You know how to do that without preaching. Your own interest and enthusiasm are the first essentials, and your own preparation is vitally important.

Don't worry. If your work disturbs your mind and soul, you will be less able to do it well. Take a lesson from your pupils in this respect; they are usually carefree. "Cast thy care upon the Lord, and He shall sustain thee."

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M I M E O G R A P H



The CATHOLIC SCHOOL JOURNAL

Vol. 36

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No. 9

The Aim of Catholic Education

With Special Reference to the Liberal Arts College

Sister M. Chrysantha, O.S.F.

Editor's Note. We publish this article first this month because we would have all teachers from kindergarten to university consider the objective of Catholic education. What are we about? What are we trying to do? What is our aim? What is our objective? Though the article deals with the problem on the college level, what Sister Chrysantha says is equally applicable to all levels. There are in the article, too, a number of implied criticisms of our work that we should think about in planning the work of the year.

WHY the Catholic liberal arts college? Why expend money on buildings, equipment, faculty training when there are already so many secular institutions of higher learning struggling for an existence? Why demand such tremendous sacrifices from these men and women who have already given their "all" to the cause of Christ? Why the constant prayer that God bless the educators of our young people—your efforts and mine?

A perusal of 25 Catholic College catalogs indicates that founders are almost unanimous in answering our question of aims and ideals. Ninety-nine per cent of the bulletins show explicitly that Catholic institutions exist for the promotion of God's glory through moral and intellectual training. Only one catalog does not mention this higher aim. Many of the statements of policy are so general, however, that a scrutinizing critic might refer to them as empty platitudes. Rev. T. Corcoran, S.J., does not hesitate to tell educators that the "undefined generalities, commonplace phrasal expressions in school prospectuses . . . are utterly inadequate," and insist that "a complete constructive plan, descending to even minute details, is essential for every coherent group of . . . colleges."¹ We who are at the very heart of the Catholic system where the irregular pulse is discerned most readily, might pause to examine once more Catholic college aims to convince ourselves that our efforts are worth while.

Rev. John K. Ryan in "The Goal of a Catholic College Education" has a very encouraging answer to our query: Why the Catholic Liberal Arts College? He gives as answer an evaluation of a student, who is regarded by him "as being a little less than the angels and yet possessed of a wounded nature; as flesh and blood, and yet a soaring un-

cageable spirit too; as having not only a body to be disciplined . . . a mind to be formed but also a will to be directed and strengthened . . . an imagination to be stirred . . . a heart to be enkindled; as destined for both time and eternity and therefore to be prepared for both."²

In an address delivered at Fordham University in 1933, Rev. George Bull, S.J., asserted that college educators are too general when they say "the Catholic college exists to save souls, to spread the Kingdom of God upon earth."³ The missionary in China works to save souls; the Catholic educator works to save souls. Where is the difference? Such a goal is not sufficiently specific. It is too far removed from the teaching of trigonometry and rhetoric. To be effective this goal must become tangible and be translated into the language of the curriculum of everyday college life.

Pope Pius XI in his encyclical on *The Christian Education of Youth* carefully sets forth the aim which must dominate the Catholic system of education, but he, too, makes general statements. He says:

"Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to obtain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end."⁴

"To co-operate with divine grace in forming the true and perfect Christian . . ." who "must live a supernatural life in Christ" our Holy Father gives as the immediate end of Catholic education.⁵ As a co-worker with Christ the Catholic educator must carry a tremendous responsibility. He may never forget that "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ."⁶ Hence the sacrifices demanded of Catholic educators.

¹Ryan, Rev. John K., "The Goal of a Catholic College Education," in *Catholic Educational Review*, 32:5.

²Bull, Geo., S.J., *The Function of the Catholic College* (N. Y., 1933).

³Pope Pius XI, *Encyclical Letter on Christian Education of Youth*, 1930, p. 4.

⁴*Ibid.*, p. 5.

⁵*Ibid.*, p. 36.

⁶Corcoran, Timothy, S.J., "Function of Religious Knowledge in Education," in *Thought*, 3:248.

Two very late books, one by Rev. Daniel Lord, S.J., *Our Participation in the Mystical Body*; the other by Msgr. Fulton Sheen, entitled *The Mystical Body of Christ*, may be results of this encyclical of our Holy Father. They clarify the problems attendant on "co-operating with divine grace" and elucidate the profundities contained in the doctrine of "supernatural life." Both books convey a message to student, scholar, and educator, profound, yet simple. They cannot but revivify a love for charity and other virtues. If Catholic educators instill into the minds and hearts of their students a realization of this divine life—sanctifying grace—they shall be repaid amply for the sacrifices they are making.

The way to morality "is dark" for the college student unless educators lighten it with formal religious instruction. Another reason for the existence of an independent Catholic Liberal Arts College. We cannot imagine a Catholic college without its religion course any more than we can imagine an Irishman without his sense of humor. Yet, Father Sheehy, who has taught the religion courses at Trinity for a number of years, challenges religious instructors to prove the effectiveness of their teaching because he is convinced "the success that the colleges are attaining in helping students to live religious lives is due primarily to other sources" and not to the religion courses.⁷ Colleges offer religion courses not to train apologists, but "that students may know God with the deepest understanding possible," and have implanted into their hearts the Christian life ideal, Christ.

According to Dr. Johnson of the Catholic University Christ expects us to turn out graduates "who not only know their religion and practice it to the extent of going to church, receiving the Sacraments, and keeping out of mortal sin, but who are 'delighted with the law of God according to the inward man.'"⁸

Cardinal Newman devoted several chapters in presenting *The Idea of a University* to its bearing on religion and other knowledge. He maintains that religion considered merely as knowledge should have an equal rank with all the other liberal subjects taught and that "to blot it out is nothing short . . . of unraveling the web of university teaching. . . . It is . . . to take the spring out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part."⁹ Cardinal Newman tells the Catholic educator that the purpose of the Holy See and the Catholic Church in setting up universities is ". . . to reunite things which were in the beginning joined together by God, and have been put asunder by man." Newman will not define the subject matter of universal knowledge if he must draw a boundary line about it which will "include therein the other sciences commonly studied in a university and exclude the science of religion."¹⁰ Newman will not compromise. Religion and the other liberal arts subjects must be found in "one and the same place, and exemplified in the same persons." He expects the "same spots and the same individuals to be at once oracles of philosophy and shrines of devotion." It will not satisfy him "if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening."

⁷Sheehy, Maurice S., Rev., "Religion and the College" in *America*, 45:273.

⁸Cummings, Jas. E., "Trends in Education" *Catholic Educational Review*, 29:177.

⁹Newman, John Henry Cardinal, *The Idea of a University*, p. 70.

¹⁰*Ibid.*, p. 25.

The religious atmosphere of a Catholic college is often cited as an aid to religion in training for morality, the fundamental aim of the Catholic college. The bulletins of Notre Dame testify to this statement as do the many commendations of observers. Reverend W. F. Cunningham in the November *Bulletin of the Association of American Colleges* calls "religious atmosphere" the inspirational phase of religious training and regards "those influences which play a part in what is commonly called 'religious atmosphere'" as significantly important in training for Character.¹¹ Reverend Timothy Corcoran, S.J., as a zealous dissenter emphatically opposes this view. He does not believe the "religious atmosphere" usually accorded such a prominent place in promoting goodness is as effective as most people think it is. Neither does he have faith in the separate hours of instruction which are said by some to make a college "Catholic." He will not be convinced that the incidental, 'extracurricular Catholic influences: religious services, sermons, Sodality enterprises, social-action leagues, make a school Catholic. In fact, he declaims such a system in the strongest terms because "it denudes of Catholic spirit the essential hours of activity in the school itself."¹²

Father Corcoran's contention is that the most important problem of the Catholic college today is permeating the curriculum with "vital spirit of positive Catholic teaching."¹³ Religion must influence directly and intrinsically mathematics as well as history. There must be "a unified and penetrative presentation of Catholic truth in all subjects, in all classes, by all teachers,"¹⁴ for "adjuncts and annexes and superadded activities, however attractive and however well organized, are a very poor substitute for what should be the spirit inherent in the substantive part of what a school is."¹⁵ Father Bull, who was quoted earlier, agrees with this Jesuit educator that "the college must impart in a thousand ways which defy formularization, the Catholic attitude toward life as a whole."¹⁶

Pope Leo XIII in an encyclical dated August 1, 1897, entitled *Militantis Ecclesiae*, may be remembered for his criticisms of a system of education in which the religious element is either decayed or absent. He stresses the necessity of impregnating the entire curriculum with Catholicity. To quote:

" . . . all the other subjects of the students' educational course should breathe in fullest measure the spirit of Christian piety. . . ."¹⁷

If this integration is lacking "but little advantage will be derived from any branch of study; often the resultant losses will be considerable."¹⁸ Thus we see that "the Catholic spirit must penetrate the very marrow of every subject to be taught." If an institution is to be true to its ideals "religious training cannot be left to the precarious fortunes of chance comment, casual allusion, incidental reference."¹⁹

It is unusually significant that Robert L. Kelly favors a unitary system. In a note prefixed to a symposium published in the November *Bulletin of the Association of*

¹¹Cunningham, Rev. W. F., "Religious Education in the Catholic College," in *Bulletin of the Association of American Colleges*, November, 1935, p. 467.

¹²Rev. T. Corcoran, *op. cit.*, p. 246.

¹³*Ibid.*, p. 245.

¹⁴*Ibid.*, p. 245.

¹⁵*Ibid.*, p. 246.

¹⁶Rev. Geo. Bull, *op. cit.*, p. 3.

¹⁷Quoted in *Thought*, 3:247.

¹⁸*Ibid.*, p. 247.

¹⁹Corcoran, Rev. T., S.J., *op. cit.*, pp. 247-248.

American Colleges he openly acknowledges that the *Bulletin* of the organization has always held the view that "the teaching of religion should be integrated with the rest of the college and university program," because "... religion . . . has its significance in every phase of college and university activity as well as in the activity of the world at large."²⁰

Reverend Wm. J. McGucken, S.J., in a more popular vein than the foregoing will continue to urge the need of Catholic culture in the entire curriculum. For him philosophy and science can give only particular, partial answers to the world riddle. "Religion is needed to get a complete view of life. For, religion deals with ideas, things, words; it runs through all of life; it is life itself. . . . Psychology that refuses to face the facts of revelation concerning the nature and destiny of the human soul is by so much a truncated and untrue psychology. . . . How can history be understood," he asks, "unless the part played by Christ the Son of God be shown? Christ is the central figure of human history, the Incarnate Son of God, and not, as those who banish religion from education would have it, merely a wandering Galilean carpenter, deserving a place in the frieze of human history along with Aristotle, Plato, Socrates. . . ."²¹

The entire college curriculum must be a reflection of a true Catholic culture, but the inflow of training cannot stop even here. Catholicity must penetrate into the very lifeblood of our students. They must convert the knowledge they receive into life. Whereas the secular college teacher inculcates a natural morality based on social approval, the Catholic educator must instill a deep Catholic philosophy of life with no "cleavage between religion and morality." Living the truth must be for him more important than knowing the truth. It was undoubtedly this principle of Catholic education which Dr. Fitzpatrick had in mind when he wrote on the "Aims of the Catholic Liberal Arts College" and said "... the translation of knowledge into will, of creed and culture into life" becomes the major problem of the Catholic College.²²

While teaching students how to repeat the Catholic formula in religion, philosophy, science, or the arts, the Catholic educator must seize every opportunity to give his students a world view, enabling them to understand that "every sphere of human life is related essentially to every other; . . . that in the conscious and deliberate activity of man no single action can be isolated and separated from man's relation to the universe and to his God." He must convince them, as did Father Lord in his pamphlet *Murder in the Classroom*, that theory cannot be separated from practice, that religion is not merely a pious feeling, indulged in for a half hour or less on a Sunday morning, but a culture which must bear fruit everywhere and always. The Catholic student must be convinced that religion—Catholic culture, if you will—should rule the decision of the broker in Wall Street as well as the bishop or priest.

If the Catholic Liberal Arts College is to fulfill this high purpose of educating the "whole man" by giving its students opportunities to have "Life and have it more abundantly" then the Catholic College must excel in teaching

the liberal arts course. In these days of economic stress and materialistic tendencies it may not compromise between the professional and cultural courses. It must, by its superior scholarship, convince students, parents, and accrediting mediums that its standards are as high and higher than those of its secular competitors. The Catholic Liberal Arts College must keep the tradition of the medieval university alive today by the investigation of truth and the dissemination of knowledge. The Catholic Liberal Arts College must uphold its standard for training in general scholarship, leadership, and culture. It must train its students in scholastic philosophy; it must regard mathematics, the sciences, language, literature, and history as complementary in developing the whole man. The Catholic college must give the student a mastery of the scientific method in inquiry, of logical methods of reasoning. It must develop skill in employing reference materials; in fact, it must give an appreciation of the arts. Administrators must never forget that the institution is primarily a liberal institution, and only incidentally, slightly, a handmaid to the professions. The Catholic college must be second to none in its insistence upon intellectual training, for in all things Catholic the intellect is fundamental. The Catholic college, to quote Rev. John K. Ryan, "must furnish its products with an intellectual equipment that is both Catholic and modern in the fullest sense of those terms."²³

Why the Catholic College? The answer is obvious. We would give a materialistic world suffering in the throes of depression another St. Francis of Assisi; we would give the faulty thinkers of neo-paganism another St. Thomas of Aquin; we would mold another St. Thomas More willing to die rather than compromise truth. We would graduate young people imbued with strong Catholic convictions, sound principles, refined tastes, and a broad Catholic culture that reaches into every avenue of life. We would train our people physically, mentally, morally.

²³Rev. John K. Ryan. *op. cit.*, p. 8.

ART IN A REORGANIZED PROGRAM

The problem before us involves this question: How may art keep its identity and at the same time become an integral part of the basic courses? . . .

This very necessary part of the interrelatedness of things is dependent on establishing a successful partnership with art teachers. In the past, academic teachers generally used illustrative material for its historical content. To recognize art principles to be of equal importance with factual knowledge is a recent development. A unified type of performance is now being undertaken whereby an art teacher and a teacher of a basic course work together often with the same class at the same time. Not only factual knowledge is recognized but time is given for discovery and discussion of art principles. . . .

One of the happy results of this awakening to art values on the part of the whole faculty is the growing interest in the appearance of the classroom. Committees of students bearing the responsibility of the "interior design" of rooms and halls enjoy the experience and profit by it. — *May Gearhart, Los Angeles, Calif.*

ACTIVITY IN RURAL SCHOOLS

There are many difficulties and disadvantages inherent in the rural-school situation. Yet in spite of these disadvantages the small one- and two-room rural schools offer really ideal situations for carrying on a progressive activity program of education. Children of varying age levels can find challenging interests in a program which can be flexible, without upsetting administrative organization. Provision can be made for group undertakings and rigid classification, according to age, ability, or "grade" standards can be avoided. The school is the heart of the community where a sympathetic understanding can be secured. The rural environment abounds with vital material, experiences, and activities. — *Art Bradt Flood, Auburn, Calif.*

²⁰Editor's note in *Bulletin of the Association of American Colleges*, November, 1935, p. 457.

²¹McGucken, Rev. Wm. J., S.J., *The Catholic Way in Education*, 1934, pp. 45-46.

²²Fitzpatrick, E. A., "Aim of the Catholic Liberal Arts College" in *Catholic School Journal*, January, 1935, pp. 1-4.

Religious Instruction of Public-High-School Pupils

Rev. Joseph H. Ostdiek, M.A.

Editor's Note. This paper, read by the diocesan superintendent of Omaha, at the conference on religious education in connection with the National Catholic Rural Life Conference at Buffalo, N. Y., last October, deals with one of the most important aspects of Catholic education and Catholic Action; namely, an educational service to the children who are not attending Catholic schools. Father Ostdiek outlines concretely the work being done in the Omaha diocese. It is based upon a sound fundamental principle—to begin with what the student needs or wants at the time.

A FEW years ago a pastor in a midwestern diocese wrote to his bishop and asked permission to close his parochial high school because of the economic depression. The bishop made a significant response which in substance read as follows: "If retrenchment must be made, I give permission to close the first four grades of the elementary school but not the high-school department." In the judgment of this bishop Catholic training is more essential during the period of middle adolescence than in the primary grades. There is much wisdom in this view for the social adjustments, the behavior patterns, the moral principles, and mental outlooks which boys and girls normally form during the high-school years usually shape their destiny. And, if they lack the influence and guidance of the Church during this formative period there can be but little hope for their spiritual welfare either here or hereafter.

Magnitude of the Problem

Notwithstanding all the efforts that have been made to provide Catholic high schools for the Catholic youth of the land, the staggering fact still stands that a vast majority of our boys and girls attend the public high schools. Rev. Dr. R. G. Bandas in his recent book, *Religion Teaching and Practice* (p. 9), states that "only about 20 per cent of the Catholic children of high-school age are in Catholic high schools." If then, the 286,000 pupils that the N.C.W.C. department of education estimates are enrolled in our 2,165 Catholic high schools and academies comprise but one fifth of our Catholic youth of high-school age, there are 1,144,000 Catholic boys and girls of this age group who are either in attendance at public high schools or have given up their studies. This figure is so high that it is hard to accept. I should like to think that we have 25 or 30 per cent of our youth in Catholic high schools. But either estimate is striking enough to indicate that the problem of giving religious training to the Catholic pupils in public high schools offers a challenge that calls for organized effort and intensive action on the part of the instructional forces of the Church. How often we hear the question: Why do our Catholic agencies spend so much time, effort, and money, on the religious training of the small minority that attend the Catholic high school, and so little on the vast majority that go to the public high school? Perhaps a shift in the point of attack on this problem of

instructing the Catholic youth of our country would serve to check or reduce the appalling leakage that we witness in the church today.

The framers of this program have asked me to give a review of this question that is based on actual data or experience. This will both explain and excuse the fact that my paper deals almost entirely with the conditions in the Diocese to which I belong.

About six years ago, at the order of the Bishop, we made a survey of Catholic instruction in our diocese. We found that there were approximately 24,000 boys and girls of school age. Of these 12,200 were enrolled in the 84 elementary schools and 1,800 in the 30 high-school departments. This made a total of 14,000 in the Catholic schools. The remaining 10,000 were in attendance at the public schools or had discontinued their education after fulfilling the requirements of the compulsory-attendance law. They had to receive their religious training in the Sunday or week-day classes conducted in the Church or the instruction centers. The Catholic Instruction League and the Christ Child Society were rendering valuable aid in wrestling with this problem. However, in the face of the efforts put forth by pastors and teachers it was discovered that 4,000 out of the 10,000 (or 40 per cent) were not actually enrolled in the instruction classes the year the survey was made. It is safe to say that every year some 40 per cent of these boys and girls outside the Catholic schools were escaping religious instruction. However, we were not alarmed at this discovery as we felt that our showing was not bad and that our diocese was hardly an exception to the rule.

The Plan of Attack

Now, in the light of these findings a slightly different policy was inaugurated. Stress was laid upon the provision of the common law of the Church (Canon 1329), which vests the responsibility and direction of religious instruction in the pastoral office. Efforts were made to co-ordinate and emphasize the instructional work under the responsible head of the parish. Pastors were urged to organize vacation schools and to concentrate on the year-round instruction classes. They were requested to set up societies that would sponsor programs of religious, cultural, and recreational activities for public-high-school pupils.

Five years have since passed and we have learned a few things from our experience. We have found that there is little, if any, validity in the argument that the religious vacation school is likely to undermine the regular parish school. In many of our parishes we have both types of schools and the fluctuations in enrollment indicate that the summer session really helps to build up the parochial school. For example, one parish with a school has conducted a summer session for several years and since 1930 the parochial school has climbed from an enrollment of

161 to 226 despite a decline in the parish population. During the past five years the summer sessions in the diocese have grown in attendance from 2,086 to 3,761 pupils and at the same time the parochial schools have increased in enrollment more than 300. The population of the diocese has made little change during this period. On the other hand, some pastors have shown that the summer sessions reduced their attendance at the year-round instruction class. Parents took the position that the intensive summer course was sufficient for the year. However, these instances are the exception and not the rule.

Problem of the Public High School

The most difficult problem is to reach the boys and girls who have enrolled in public high schools or gone to work. In our survey of 1930 we estimated that 3,000 of the 4,000 that escaped religious instruction that year belonged to this group. Our experience has since indicated that these can be contacted most successfully by organizing a society to promote educational and recreational activities among them. Some pastors shaped the programs of their Sodality or Junior Holy Name Society to serve this purpose while others organized the High School Newman Club. In fact, our fourth diocesan synod which met in June, 1934, adopted a statute which provides for the establishment of such a club in every parish and prescribes that instructions for high-school pupils be held once or twice a week from the beginning of October to the end of May. Under the direction of the bishop the constitution and bylaws of the Newman Club were drawn up and a suggested program of instructions was formulated.

A great number of these clubs have been set up in the parishes of the diocese. Many of them, especially those under the direction of the younger clergy, have done splendid work. The religious instruction is one of the essential elements in the program of activity. For instructional purposes the members are usually divided into groups or classes. A discussion method is followed. The teachers use a textbook but the pupils are required to take notes, to look up references, to write papers, and to discuss problems. Moral questions of everyday life usually awaken interest and provoke discussion. We have not found that the study club, as it is conducted among adults, has much appeal to these high-school pupils. Many eschew reference work and concentrate mental activity outside of school hours. They crave social and recreational activities and are willing to take a dose of instructional medicine in order to satisfy this inclination. Even if there is a dearth of direct religious instruction in some clubs, there is always a great deal of indirect Catholic training. Indeed, it is no small achievement to keep the Catholic youth under the influence of the priest and in the company of Catholic boys and girls. We feel that the Catholic Youth Organization has done a splendid job along this line. Their policy and technique, if not their program, can be used with profit in dealing with the public-high-school pupils in many of our city parishes. The challenge to meet this problem might well be accepted by the Confraternity of Christian Doctrine.

Our Experience in the See City

One of the most successful projects we have carried out in Omaha is the annual retreat for public-high-school pupils. These have been held every year during the week

that the five large public high schools have their spring vacation. This retreat movement was launched eight years ago by the director of the Catholic Instruction League. Pastors were asked to make announcements from the pulpit and to urge the boys and girls in the parish "to talk up" the retreats among their Catholic companions at school. Announcements were put in the school papers and on the school bulletin boards. Retreats were held in two places. Ladies' organizations volunteered to provide the noon-day lunch. The first year the retreats attracted about 200 pupils. It was a good beginning. The movement has since gained much ground. Three years ago the management of the retreats was transferred to the diocesan school office. By this time the retreats had made so good an impression on the high-school principals that the public-school authorities permitted us to send a priest to each public high school a week before the opening of the spiritual exercises to speak to the Catholic pupils and to distribute among them the information leaflets. It is surprising how many young apostles we found among these boys and girls.

The first day of the retreat all the pupils are registered. A list of the pupils of each parish is made up and quickly dispatched to the pastor. He is requested to "round up" those of his parish who failed to appear. It is notable that the pastors who put the most effort behind the project always have the best attendance at the retreat. Last spring we held retreats in five places, two conducted by Jesuits and three by young secular priests of the city. They attracted 1,125 pupils or 60 per cent of the Catholic pupils who attend the five public high schools in Omaha. We felt that this was a large number especially because the boys and girls had to sacrifice two and a half days of their vacation to make the retreat. Moreover, practically all went to confession and Communion.

Another project that we have sponsored among these pupils is the High School Newman Club. The first unit was organized back in 1929. From a small club of five boys and girls it has grown into an organization of ninety members. At present some 65 pupils in this parish are still outside the pale. Similar societies have sprung up in other parishes especially since the High School Newman Club received official recognition in the diocesan statutes and a skeleton plan of organization was approved by the Bishop. Reports on these clubs indicate that they enroll anywhere from 25 to 70 per cent of the public-high-school pupils in the parish. Largely through the influence of these clubs priests have been invited in recent years to take a prominent part in the baccalaureate and commencement exercises of the public high schools.

The programs of these clubs cover a broad field. Everything from religious instructions, study clubs, and debates, to picnics, softball games, and supervised parties are found in the calendar of events. The clubs meet regularly every week in the parish hall under the supervision of a priest.

Many difficulties arise. The indifference of parents is the hardest problem to solve. Then, too, school events and other entertainments often fall on the meeting night and these usually lure away some of the members. Sometimes the club endeavors to launch a project which is objectionable and must be stopped by the exercise of pastoral authority. Finally the moderator must display tact, originality, and resourcefulness in guiding the club and suggesting new and interesting activities. But despite these trou-

bles and handicaps the priests have reported that the results are worth while. They feel that the clubs have made possible a program of religious, social, and cultural training that pays well for the effort and trouble which they entail.

Our Experience in Small Towns

Our diocese is filled with small towns and villages. In many of them there is a consolidated school which furnishes high-school training for pupils from the town and the surrounding rural districts. Our most favorable reports come from pastors of parishes in such places. In these towns where there is no parochial school the children from the best Catholic families are found in these public schools. With the co-operation of the parents (and, sometimes of the teachers), the pastor holds classes at least twice a week for the pupils immediately after school. I received a report from one pastor who states that last year he instructed the twenty-one Catholic pupils in the public high school twice a week for one hour. Most of them lived in the country where during their grade-school period they had attended one of his rural instruction centers. So when they enrolled in the town high school they simply transferred to his instruction class in the parish church. He writes, "I have no trouble in holding them. I appeal to their sense of responsibility. They do not fail. They write papers on moral questions. They work willingly at socials. They lead the prayers and singing at the Church services, etc. The results of the instruction program are splendid and I have nothing to desire."

I have four reports from similar places that sound a similar note of success and satisfaction. But in places where there is a parochial high school a new difficulty arises. Usually the boys and girls of indifferent parents go to the public high school. It is a problem to attract and hold them to regular religious instruction. In these places we find that a club program makes the strongest appeal and gets the best results, meager as they may be.

Our Experience in Rural Areas

The most discouraging situation is found in rural parishes where the families are scattered over a large area. There is, however, some satisfaction in the thought that they do not need instruction so badly as those in cities and towns. In many of these districts the boys go to work for good on the farms when they have completed the course in the district school. Some of the girls do likewise but many find their way into high schools in near-by towns which may be in a different parish or may have no resident pastor.

I received a report from the pastor of a scattered rural parish who writes, "Public-high-school instruction is an ideal impossible of achievement in a rural parish like this. The boys and girls who do go to high school have to travel a long distance home and then do the chores. They lack the time and the money to make a special trip to the church for a weekday instruction. I have never been able to do much for the boys, as nearly all go to work on the farm and have too much to do. I try to give a simple, practical instruction at Mass on Sunday which both old and young can understand and profit by. I have had some success with the girls' Sodality. The members meet every month and the attendance has been good. At this meeting reli-

gious topics such as the Sacraments, the Mass, and the Commandments are discussed. I get two or three girls to write papers on each subject."

This report, fresh from the pen of a zealous and conscientious pastor, covers the question quite thoroughly. It looks as if the only hope for regular consistent instruction under such circumstances must be found in the religious correspondence courses.

Conclusions

After struggling with this problem of instructing the public-high-school pupils for five years we have made some progress. The pastors are now giving more thought to this question than ever before. They have become conscious of the possibilities of extending their influence and instruction to this type of pupil. We do not feel that responsibility should be lifted from the shoulders where the common law of the Church has placed it. So we believe that the problem should be faced and solved by the pastors with the advice and direction of the Bishop. Following this policy we have urged the organization of instruction classes and the establishment of clubs and societies on a parish basis. It is safe to say that if another careful survey of the situation in our diocese were made now we would find that at least 1,000 of the 3,000 boys and girls who used to escape religious instruction are now enrolled in religion classes and are brought definitely under the influence and guidance of the Church.

We all know that the Confraternity of Christian Doctrine contemplates a rich program of instruction among public-high-school pupils. Indeed, this is a field that lies fallow and ready for intensive cultivation. But the program must "be sold" to those who are charged with authority and responsibility. Courses, manuals, materials, and suggestions prepared by experts in the light of experience should be a great help. But it devolves upon pastors and teachers to study their own problem and to adapt these instructional aids and programs to the local conditions. Practically speaking, there can be no substitute for good judgment, resourcefulness, zeal, and effort on the part of the local authorities.



VOCATION

I read in the Acts of the Apostles:
 "Separate to Me Barnabas and Paul."
 I should love to be so selected,
 Not merely be one of the all.
 I should love to be His favorite
 To do some special work for Him.
 'Twould, to have Him thus appoint me,
 Buoy up my days — and nights too.
 Regardless of labor, I'm certain
 My heart would always be light.
 No heed of the cloud-bedimmed sunshine,
 My soul's sky would always be bright.
 I would hum to myself as I labored:
 "To think that He specially asked me!
 And not because of my fitness,
 But His fondness, I plainly can see."

Paul of Tarsus turned his head,
 "You, too, have that renown;
 The only difference is from mine
 That Luke, he wrote mine down."

— M. C. Paul

Who Reads What?

Mother Mary Agatha, O.S.U.

BOOKS may be steppingstones or hindrances. On the whole, one always gets the most good out of books just a bit above him, just as in sports and exercise demanding skill and speed one is constantly trying to improve his record. The mind as well as the body grows so that a book which bored one some years ago may now bring real delight and inspiration. Books have a relative value. If we are to accept what the critics say about present-day Catholic writing, too much of it is for the average reader who sees the flood of print pouring from the presses, but he is daunted by the rush, does not know where to begin and, either chooses by chance or passes them by entirely. A ground plan of the modern intellectual world must be drawn up. The serious reader will find such a plan suggested by reading Dawson's *Modern Dilemma*, Ross Hoffman's *Restoration*, Sheed's *A Map of Life*, and about ten others chiefly by converts who found their way into the Church by following a systematic program. They have come to be regarded as the great modern Catholic thinkers and writers. We must acknowledge that contemporary Catholic literature is largely the production of converts—men and women who have injected new blood into Catholic writing and have given to it a popularity hitherto unknown. Books by these new apostles of learning are to be found in surprisingly large numbers in many of our public libraries. The public library of Wilmington, Delaware, has 283 titles by 20 writers belonging to the first, second and third periods of the Catholic Revival: from 1845 to 1890; from 1890 to 1914; from 1914 to the present. Were there no demand for these books they would not be found in the catalog of any public library. These propagandists for Truth afford us teachers a most valuable lesson. Here in the United States there is a specially urgent need of writers who are familiar with the Catholic position, and who know just how it should be presented; who can keep aware of the varying movement of thought, detect its sources, foresee its results, and judge the means that should be employed to further it if it promises good or block it if it threatens evil.

A body of Catholic writers can be secured by enlisting the teachers in our universities, colleges, and seminaries. Their contribution should be opportune and fit into the situation while it is right before our eyes. To deal with live issues is wiser than to write epitaphs for dead ones. Another source to which to look for scholarly writers is that of discovery. Much Catholic talent lies hidden in religious communities of both men and women. For these there is the compensation which derives from teacher and student contact. Certainly the essential part of Catholic education is the development of truth. Our full service as teachers is not bestowed by imparting knowledge except it be quickened and guided by reverence for truth, and by a desire to make it prevail. Numerous proposals for the advancement of education, and for a readjustment of the curriculum; various novel objectives, different criteria by which to measure our theories present themselves, but to what extent can these affect intelligence and character?

How far are we making ourselves responsible to the Church and society for the trust confided in us? If a Newman were to appear before us today, how many would be prepared to profit by his message? These are ponderous questions, and can be answered only by watching the reaction of our students to our association with them. "So many wise men and so little wisdom," remarked Monsignor Fulton J. Sheen in one of his recent books, that we wonder if the earnest pursuit after truth has predominated in our method of teaching. It is an error too common among us that education and instruction are identical; whereas the difference between them is not unlike the difference between music and sound. Instruction deals with facts, and education with the harmonizing of such knowledge with the essential purposes of life. The objective tests have replaced the essay form of examination which has become little more than a challenge to the memory, or a kind of sport for the student(?) pursuing learning and "never attaining to the knowledge of truth" (2 Tim. 3:7). "You must consent to think," say Cardinal Newman, "moral proofs are grown into, not learned by heart." Growth is the only evidence of life. When St. Theresa said: "Faith resides in the intellect," she also added: "but it is exercised in the will." Now, reading is a matter of the will. Unless a young person be frivolous, dull, or stupid there is no reason for his leaving high school or college without having acquired a literary sense. There are books the young should read and will not, most probably because the authors demand too much of them. Again, one knows of books he really wants to read and cannot. Certain books one dreads to read and must, like works of controversy, "Science and the Supernatural," for instance. Oh, the books our students ought not to read and do read, in spite of us! We can only hope that they will come to recognize the need of a guide in morals.

Catholics overlook a tremendous opportunity for spreading their Faith by conversation. Without edifying or horrifying one's listeners one frequently finds himself in a position where one not only can express one's social theories, philosophy, and theology, but often must do so. In the fields of religion and politics, both of which are of supreme interest to the human race, Catholicism and conversation must inevitably meet. One cannot always refer inquiries to a priest or to *The Catholic Encyclopedia*. An acquaintance with Church history from Apostolic times to the Reformation is good, but a well-read Catholic will know the position of the Church today on social, ethical, and political questions; on marriage, divorce, race suicide, socialism. One who never strives to catch the heartbeats of his neighbor, not of his Faith, has no true comprehension of the meaning of Faith: he is hidebound in an individualistic religion, and has not grasped the social aspect of the Gospel. When the educated Catholic is tactless or lacking in loyalty before his non-Catholic associates, one recalls the words of Holy Writ: "What doth it profit a fool to have money when he cannot buy wisdom?" Of what value is a college education for one who cannot use it?

Roses to the Living: Outstanding Catholic Writers

Annette S. Driscoll

V. HELEN C. WHITE

Editor's Note. This is the last of a series of biographies and appreciations of the work of living Catholic authors by Mrs. Driscoll. The first, dealing with Rev. Hugh F. Blunt, appeared in September, 1935; one on Mabel A. Farnum appeared in November, 1935; the third, on Rev. Leonard Feeney, S.J., appeared in the January, 1936, issue; the fourth on Agnes Repplier appeared in the April, 1936, issue. The present article is of particular interest at this time when Miss White's books are among the best sellers in Catholic book stores.

THIS gifted writer, who had been doing literary work in an unostentatious way, seemed to leap suddenly into fame when her remarkable book *A Watch in the Night* appeared in 1933 and was chosen by the Catholic Book Club as the Book of the Month. Nothing like it had appeared in many years, and by many it was hailed as the great Catholic novel for which the Catholic reading public had long been waiting. Scarcely had the echoes of its first greeting died down, when another and somewhat similar book by the same author appeared and received the same honor from the Catholic Book Club. The title of this one is, *Not Built With Hands*, and, like the first one it is based on medieval history.

We have the author's testimony that she is contemplating a third historical novel as soon as she completes the book she is now working upon—a book of very different character, but which should certainly prove of exceeding value. She has not yet given it a name but she says "it is a critical study of the religious thought and feeling of a group of five poets—Donne, Crashaw, Herbert, Vaughn, and Traherne, who are usually known in English literature as the metaphysical poets." She spent the summer of 1925 in London, working upon this, her third book of specialized study, not of course, of the same general interest as her novels.

Miss White must be of an exceedingly energetic nature to find time for so much arduous research, in the midst of her work as assistant professor of English in the University of Wisconsin where she has been since 1919. But all her studies have led up to this line of work. Born in New Haven, Connecticut, in 1896, she grew up and was educated in Boston, Massachusetts, attending the Girls' High School there. From there she went to Radcliffe College, the woman's branch of Harvard, where she majored in English, in preparation for the teaching of English, receiving her B.A. in 1916 and her M.A. the following year. After that she taught at Smith College for two years and went from there to her present post at Wisconsin University, where she received her doctor's degree in 1924.

She seems to think with Michael Williams that "hers is a rather, discouraging background for a novelist, even a historical one." But she has also had the inestimable advantage of travel, having spent several seasons in London, besides an entire year in Crosby Hall, London. Twice she has visited Rome, and once Assisi and "the lovely Umbrian hill country." It was here, in all probability, that she got much of her background for *The Watch in the Night*, whose hero is Todì, the greatest of the Franciscan poets, sometimes known as "the mad penitent of Todì."

It is a rare gift to be able to transport twentieth-century men and women back to the thirteenth and enable them to visualize the picturesque but strange customs of an age so vastly different from the present. Miss White possesses this rare gift to an exceptional degree, so that at times we almost seem to be participating in the making of the history of these far-off ages. She excels also in her descriptions of the physical aspects of sky and landscape, forest and stream, clothing them at times in almost startlingly vivid colors.

Her analysis of the conflicting characters in her books, shows profound and conscientious study of her subject. The fact that Jacopone di Todì was perhaps the finest of that fascinating group of Franciscan poets whom Frederick Ozanam translated so charm-



Helen C. White

ingly, is scarcely alluded to in the book, nor is there any mention of his being generally credited—though, of course, this is not certain—with the authorship of that magnificent poem, the "Stabat Mater." Rather is she concerned with depicting his spiritual progress, and the perplexing conflicts among some of the most prominent of the followers of St. Francis.

Not Made With Hands shows the same characteristics of style in the treatment of another historical character, the "glamorous" Matilda of Tuscany. A fine review of this latter book in a leading New York paper, containing also some references to the first one says:

"Helen White's two novels fall outside the customary categories of fiction today. This is not due to any lack of skill at presenting characters or visualizing scenes, but to a concern with subjects which transcend the usual fictional preoccupations. Her concern is with philosophical, or, if you like, religious significance in the life of man, with the profounder seekings of the human heart. So it is very natural that she should set her conflicts back in those centuries when men and women met their inevitable problems and dealt with them . . . as signs and warnings on a road that should be leading to God."

The same reviewer says:

"*A Watch in the Night* is a magnificent and moving production. Although *Not Built With Hands* has many moments of great beauty, it lacks the power and the clarity of its predecessor. On the other hand, some readers consider it equal to the earlier book. Helen White writes a fluid and dignified prose, with countless glowing pictures of the fields and cities her heroine loved so much, and some stirring scenes, as when the Pope is attacked while saying Mass. Matilda is a courageous and glamorous figure, but the pattern of her story grows confused in the long councils of the Church, and Gregory fails to emerge as the heroic and holy figure he was evidently meant to be."

"It had been Matilda's early ambition to restore to her rude realm something of the vanished splendor of ancient civilization. As a result of domestic affliction she developed a devotion to the public interest in a much wider sphere. The struggle between

Church and State so graphically told finds its most dramatic expression in the famous scene of Canossa."

It is difficult in a brief article to give those quotations from an author which might give a suggestion either of the author's style or of some worth-while thought. Here is a quotation from the monk who figures largely in one volume, regarding a thought which nearly everybody feels an interest in, at some time in his life:

"I am sure the blessed do remember and do care, but yet in such a fashion as not to stain their peace, for fear and regret have been left behind. And there is no soreness in the memory of the things that have been, and no impatience in the hope of things to come. For all times are gathered up in the presence of God, and the beginning and the end are as one."

There is a significant thought expressed in this brief dialogue between Matilda and the monk:

"The little things go on when the great have stopped," said Matilda.

But he smiled. "You can see the little ones."

Here too, is a thought-provoking bit:

"It was to the common things of their unremembered days that He had entrusted His most precious gifts—bread from their fields and their making—wine pressed out of the grapes they had gathered. . . . Of the commonplace of the lives of humble men, He had fashioned the life which He had shared."

In the past score or more of years, so much fiction has appeared which is not only scandalously objectionable from the religious and moral standpoint but also deplorably lacking in literary merit, that books like Miss White's should be hailed with delight by all lovers of the good and the beautiful in literature. Her admirers will be sure to welcome her forthcoming third historical novel, and will find it a matter of interest that she has a sister, Olive B. White, whose work *The King's Good Servant* has just been published. This book, which is the story of the last years of the life of St. Thomas More, shows a remarkable resemblance between the sisters in literary style and taste.

Gleanings from the Liturgy

THE EXALTATION OF THE HOLY CROSS

*Pange lingua gloriosi*¹

MATINS

Sing, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay:
Tell how Christ, the world's Redeemer,
As a Victim won the day.

God, his Maker, deeply grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Marked e'en then this Tree,² the ruin
Of the first tree to dispel.

Thus the scheme of our salvation
Was of old in order laid,
That the multiform deceiver's
Art by art might be outweighed,
And the lure³ the foe put forward
Into means of healing made.

Wherefore, when the sacred fulness
Of the appointed time was come,
This world's Maker left His Father,
Sent the heavenly mansions from,
And proceeded, God Incarnate,
Of the Virgin's holy womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His limbs the Virgin Mother
Doth compose in swaddling bands,
Meety thus in linen folding
Of her God the feet and hands.

LAUDS

Now the thirty years accomplished
Which on earth He willed to see,
Born for this, He meets His Passion,
Gives Himself an Offering free;
On the Cross the Lamb is lifted,
There the Sacrifice to be.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

'Faithful Cross! above all others,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be;
Sweetest wood and sweetest iron!
Sweetest Weight is hung on thee.

Bend thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For a while the ancient rigor
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend!

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked⁴ race preparing
Harbor, like the Ark of old;
With the sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, whose praises
All created things repeat.

¹There is an ancient legend that the Cross upon which Christ was crucified sprang from a seed or bough of the Tree of Life. This seed was given to Adam before his expulsion from Paradise. This was planted on Golgotha, which was called the place of the skull, because Adam was buried there. From this tree in the course of time many sacred articles were made, among them the Ark of the Covenant; and from its wood, at length, when it had grown old and hard, was made the Cross. It is owing to this legend that Christian art represents a skull, the skull of Adam, at the foot of the Cross.

²By eating the fruit of the Tree of Life the first Adam fell; by the Tree of the Cross the second Adam wrought our redemption and undid the work of the

THE SEVEN DOLORS OF OUR LADY

*O quot undis lachrymarum*⁵

What a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her Jesus holding,
Torn so newly from the Cross!

Oh, that mournful Virgin-Mother!
See her tears how fast they flow
Down upon His mangled body,
Wounded side, and thorny brow;
While His hands and feet she kisses—
Picture of immortal woe!

Oft and oft His arms and bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear Son;
Till in one last kiss of anguish
All her melting soul is gone.

Gentle Mother, we beseech thee,
By thy tears and troubles sore;
By the death of thy dear Offspring;
By the bloody wounds He bore;
Touch our hearts with that true sorrow
Which afflicted thee of yore.

To the Father everlasting,
And the Son, who reigns on high,
With the coeternal Spirit,
Trinity in Unity,
Be salvation, honor, blessing,
Now and through eternity.

multiform deceiver. Satan is given this name because he appears to men in various forms, a serpent, a man, or even an angel of light (2 Cor. 2:14).

⁴A beautiful stanza. For mankind the Tree of Life proved to be a barren fig tree; on the other hand the Tree of the Cross bore on its extended arms a Fruit of infinite value. The former tree was perfidious, the latter has become the very symbol of faith.

⁵In this stanza by a change of figure, the Cross seems to be regarded as a ship on which the faithful ride with safety after the troubled waters have been smoothed for it by the anointing oil that flows from the wounds of Christ.

⁶This is the Matins hymn for the feast of the Seven Dolours. The translation is by Father Caswall.

¹The *Pange lingua* is not only one of the finest hymns in liturgical use, but it is likewise one of the noblest hymns that have come down to us from the Middle Ages. It was written by Venantius Fortunatus, Bishop of Poitiers (530-609). It is found both in the Missal and in the Breviary. In its Missal use it is prescribed to be sung during the Veneration of the Cross on Good Friday. For Breviary use it is used as above indicated on the two feasts of the Holy Cross, May 3, and September 14. The translation given above is for the greater part by J. M. Neale. Father Caswall's translation is found in our Latin-English Missals.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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What Did Summer Mean?

What did summer mean to us as teachers?

Did it mean a recovery from the tiredness or exhaustion of the end of the last school year, and new strength and new energy and better preparation for the work of the coming year?

Did it mean a summer session at a college or university which renewed scholarly interest or prepared specifically for the work of next year, or did it mean just accumulating credits in work that was neither worthwhile nor merely interesting?

Did it mean additional nervous exhaustion and additional dejection from summer schools or teachers' institutes, or even perhaps both, or did these instruments mean new outlooks, new insights, and new resolutions?

Summer should be a period of recovery, of recuperation, of revitalization — a personal renaissance.

Was it for you?

Was it, superiors might inquire, for each member of our community? — *E. A. F.*

Why Not Resolutions for a New School Year?

There are a number of things you might say to yourself and for yourself in the way of resolutions or otherwise for the coming school year:

I shall try to encourage and bring out the best that is in every child who comes under my influence.

I shall not nag — or be sarcastic — or use ridicule.

I shall co-operate with the other teachers, the superior, and the pastor for the physical, intellectual, and spiritual welfare of the children.

I shall build up respect in the child for the parents, and in the parents for the child.

I shall try to be to the children, in love and service truly a guardian angel.

I shall make every effort to make religion a living force in the life of the child, and I shall not neglect the preparation, particularly, of the lesson in religion.

I shall not bluff in any subject.

I shall not call any child names.

I shall always try to build up the child's self-respect and faith in himself.

I shall be conscious of the fact that I serve God by serving these children whom He loves so much. — *E. A. F.*

Summer Sessions or Real Teacher Preparation for Beginning Teachers

The other day I was talking to a diocesan superintendent of schools who was very much concerned about the teaching personnel of the diocese. He regarded the summer session which he was conducting as a makeshift. This comment rather startled me, but as he raised the fundamental question, his seriousness and his doubts were justified.

In the summer schools with their short, intensive sessions we are too often merely trying to make up for the deficiencies of inadequate preparation. We are trying to patch up the situation. Of course, this is often true of the diocesan institutes. Why do we not face the issue of adequate preparation for each teacher before she enters a classroom? In the interest of Catholic children those responsible for Catholic schools should be the first to stand at the school door to prohibit any immature, untrained, or only partially trained teachers from entering the parochial schools. There is a present remedy for these conditions in either engaging lay teachers or closing some schools, but we are unwilling to take either of these alternatives. Sometimes our failure to deal radically with the problem is due, seemingly, at least, to our acceptance of the principle that a poor school is better than none.

The remedy the superintendent sees for the problem — particularly as the state will ultimately insist on teachers with bachelor's degrees — is the organization of a diocesan teachers' college in co-operation with any existing effective Catholic college, whether in his diocese or not. The conditions for an effective future development of this idea exists in the particular diocese.

This superintendent sees the many problems that must be faced before this constructive method of handling the teacher-training program could be achieved: the large financial cost; the necessity for active leadership by the Bishop himself; the recruiting of a really effective, highly trained faculty both on the academic side and the professional side; the need for conserving the individuality of the various religious orders; diocesan support of the program with a minimum length of service in the diocese; full preparation of every new teacher before she enters the parochial school; informing Catholic parents on the whole program to secure their support and co-operation.

What has sometimes been assumed to be a thing to be done by *fiat* is really something that has many and far-reaching problems to be solved. It is a fine thing for Catholic education that a diocesan superintendent is not satisfied with makeshift and thinks out long in advance the principles and problems which underlie the development of a Catholic school system that really carries out the Catholic idea in word and in spirit, and in an eminent degree. — E. A. F.

Teaching Religion in Diocesan Curricula

2. Some Practical Suggestions

What better general editorial could there be than to seek in the various available diocesan curricula for the practical suggestions made for the teachers of religion? It is part of the purpose of this Journal to make contagious in all Catholic schools the good that is in any one school. We, therefore, open the school year with the results of a search for practical suggestions in the archdiocesan and diocesan curricula. The name after a suggestion indicates the curriculum from which the suggestion is taken, even though it may appear in several others.

1. Make religion attractive and interesting. This requires well-prepared lessons and definite aim in each lesson coupled with enthusiasm and interest. The unfolding of dogmatic definitions through a process of unadorned teacher presentation which requires from the pupils a mere mechanical, verbal memorization of the difficult terminology contained in the Baltimore Catechism, does not constitute character-developing training in the dogmas, principles, and practices of our holy Faith. (Manchester)

2. Thus the several reservoirs of truth, namely, the Catechism, Bible Stories, Church History, Liturgy, and Lives of the Saints, should be taught not successively, but concurrently. (Manchester)

3. The teacher should utilize every device available in the teaching of religion—art, pictures, dramatics, maps, charts—to make the truths live in the daily life of the child. Religion should also be highly correlated with all the secular branches. (Manchester)

4. Insist upon clear enunciation, and correct form in the prayers. (New York)

5. Insist that the prayers be said slowly and distinctly. Allow no mistake in the form of the prayers to pass unnoticed; the use of the Catechism occasionally during the prayer time will prove helpful. There is a difference between saying prayers and praying. (New York)

6. Emphasize the necessity of preparation for, and thanksgiving after the reception of the Sacraments of Penance and Holy Eucharist. (New York)

7. The questions in Catechism must be developed as far as possible, through Bible stories, examples, and comparisons, before the children are required to memorize them. (New York)

8. Since every lesson taught must include a presentation of the truths and standards of Christ in such a manner as to touch the life of the child, emphasis is placed on the practical application of the virtues of prayerfulness, honesty, obedience, truthfulness, kindness, self-control, etc., with the hope that the constant repetition and practice of these virtues will gradually develop into desired habits, and these, in turn, will be productive of Christian character. (Philadelphia)

9. The active participation in the holy mysteries and the public and solemn prayers of the Church is of the greatest importance for the Christian life. Special provision is made each year for a study of the Sacrifice of the Mass. (Portland)

10. In teaching the prayers the teacher should keep a twofold object in view—to teach the form correctly, and make clear, according to the mentality of the child, the meaning of the prayer.

From the outset she should endeavor to secure verbal accuracy. (San Francisco)

11. The treatment of the Catechism is well summed up by Dr. Yorke in the following words: "We must remember that in the Catechesis the Catechism is only a tool and a guide, and that the real work is done by the oral instruction. The ideal of the Catechesis is that the minds of the teacher and of the pupil must be in perfect tune. The teacher not only propounds the doctrine, but illustrates it, analyzes it, puts it one way, now, another way again, and uses in fact every device of the teaching art, even as our Lord Himself instructed His disciples." (San Francisco)

12. Develop Doctrinal Truths slowly and gradually. (Fall River)

13. Effectual teaching of the Mass may be obtained in Grades 1 to 6, by devoting a few minutes of the religion lesson on Friday to the preparation of Sunday's Mass, the meaning of the prayers, the color of the vestments, etc. A brief check-up in class on Monday will help impress the lesson of the previous day upon the mind of the child. (Fall River)

14. Children must be obedient at all times to parents, teachers, and superiors. Their model should be the Child Jesus, who, though He was God Almighty, the Creator of heaven and earth, was obedient and subject to His Mother, the Blessed Virgin Mary, and His Foster Father St. Joseph. (Leavenworth)

15. The conduct of pupils at all times, not only in the school yard, but going to and from school, should be such that it will reflect honor on our Catholic Schools. (Leavenworth)

May we suggest to diocesan authorities that we would appreciate their sending to us, at the Catechetical Institute of Marquette University, Milwaukee, Wisconsin, copies of any curricula, circulars, and other materials which might be studied by the graduate students, or might be suggestive for editorial comment, or editorial presentation. — E. A. F.

Training in School for Life

We often hear the criticism that the school does not prepare for life, that it is interested in certain virtues, in certain conformities that are all-important in the school but of no significance outside of the school; i.e., in the world for which the school is preparing. The school discipline is organized to maintain these school conformities, school virtues, and school goodness.

We only occasionally see these criticisms applied to the teaching of religion. Father Drinkwater makes the application. A passage which struck us the first time we read it in Father Drinkwater's *The Givers* is made only more significant by re-reading. The truth of the first paragraph of this editorial is illustrated by Father Drinkwater's words:

When, therefore, we rely on the pressure of school discipline to bring children to Mass, we are teaching them *not* to come to Mass.

When we crowd them together at the far end of a big church to fulfill their obligation, without making sure they understand what it is that goes on at the altar, we are teaching them *not* to come to Mass.

When we march them to confession in platoons and marshal them up to Communion in companies, we are teaching them *not* to come to the sacraments.

When we make them say morning prayers at the beginning of school and night prayers at the end, we are teaching them *not* to say morning and night prayers.

When we say "grace before meals" before we send them home to dinner, we are teaching them *not* to say their grace.

Teaching religion may produce just the opposite effect from the one we think we are achieving. — E. A. F.

THE COLLEGE OF ST. CATHERINE
LIBRARY
ST. PAUL, MINN.

Tentative List of Books for College Libraries

Committee on Accreditation, N.C.E.A.

(Concluded from August issue)

Editor's Note. This list is published at this time in order to secure criticism as to omissions, additions, or deletions. It was prepared individually by the members of the Committee on Accreditation of the National Catholic Educational Association, and the criticism will be turned over to the new Research Commission on Educational Problems for their study and for ultimate use by the Accreditation Commission. — E. A. F.

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3. Hickey, Edward John, *The Society for the Propagation of the Faith* (1822-1922).
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5. O'Rourke, Thomas P., *The Franciscan Missions in Texas* (1690-1793), Cath. Univ.
6. Steck, Francis B., *Joliet-Marquette Expedition* (1673), Cath. Univ.
7. Vogel, Claude L., O.M.C., *Capuchins in French Louisiana* (1722-1766), Wagner, 1928.
8. Leger, Sister M. Celeste, *The Catholic Indian Missions in Maine* (1611-1820), Cath. Univ., 1928.
9. Kenedy, John H., O.M.I., *Thomas Dongan* (1682-1688), Cath. Univ., 1930.
10. Nugent, Sister Helen Louise, S.N.D., *Sister Louise* (1813-1866), Cath. Univ., 1931.
11. Somers, Hugh J., *Life and Times of Bishop MacDonnell* (1762-1840), Cath. Univ., 1931.
12. McNamara, William, C.S.C., *Catholic Church on the Northern Indiana Frontier* (1791-1844), Cath. Univ., 1931.
13. Griffin, Joseph A., *Contribution of Belgium to the Catholic Church in America* (1523-1857), Cath. Univ., 1932.
14. Dignan, Patrick J., *The Legal Incorporation of Catholic Property in the United States*, Cath. Univ., 1933.
15. Shearer, Donald C., *Pontificia Americana: A Documentary History of the Catholic Church in the United States* (1784-1884), Cath. Univ., 1933.
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18. Guy, Francis Shaw, Edmund Bailey O'Callaghan, *A Study in American Historiography* (1797-1880), Cath. Univ., 1935.
19. Walker, Fintan G., *The Catholic Church in the Meeting of Two Frontiers: The Southern Illinois Country* (1763-1793), Cath. Univ., 1935.
20. Baska, Sister M. Regina, *The Benedictine Congregation of St. Scholastica: Its Foundation and Development* (1852-1930), Cath. Univ., 1935.
21. Delanglez, Jean, S.J., *The French Jesuits in Lower Louisiana* (1700-1763), Cath. Univ., 1935.
22. Ruane, Joseph W., S.S., *The Beginnings of the Society of Saint Sulpice in the United States* (1791-1829), Cath. Univ., 1935.
23. Belloc, Hilaire, *Millon*, Lippincott.
24. Belloc, Hilaire, *Cromwell*, Lippincott.
25. Belloc, Hilaire, *Essays of a Catholic Layman*, Sheed.
26. Belloc, Hilaire, *Companion to Mr. Well's Outline*, Sheed.
27. Belloc, Hilaire, *Survivals of New Arrivals*, Macmillan.
28. Belloc, Hilaire, *Miniatures in French History*, Harper.
29. Belloc, Hilaire, *Short Talks with the Dead*, Harper.
30. Belloc, Hilaire, *A Conversation with a Cat*, Harper.
31. Belloc, Hilaire, *This and That*, Methuen.
32. Belloc, Hilaire, *On Nothing*, Methuen.
33. Belloc, Hilaire, *On Anything*, Constable.
34. Belloc, Hilaire, *Cruise of the Nona*, Houghton.
35. Belloc, Hilaire, *Short Talks with the Dean*, Harper.
36. Belloc, Hilaire, *Path to Rome*, Putnam.
37. Belloc, Hilaire, *Conversation with an Angel*, Cape.
38. Blacam, Aodh de, *Gaelic Literature Surveyed*, Irish Bk. Shop. New York City.
39. Boarman, Joseph C., & Harte, James L., *Boz*.
40. Bowden, H. S., *The Religion of Shakespeare*.
41. Brégy, Katherine, *Poets and Pilgrims*, Benziger.
42. Brégy, Katherine, *From Dante to Jeanne D'Arc*, Bruce.
43. Brégy, Katherine, *Poets' Chantry*, Benziger.
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45. Bridges, Robert, *The Poems of Gerard Manley Hopkins*.
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47. Chesterton, G. K., *All I Survey*, Dodd.
48. Chesterton, G. K., *Short History of England*, Chatto.
49. Chesterton, G. K., *All Is Great*, Methuen.
50. Chesterton, G. K., *Robert Louis Stevenson*, Dodd.
51. Chesterton, G. K., *Outline of Sanity*, Dodd.
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53. Chesterton, G. K., *Uses of Diversity*, Dodd.
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65. Chesterton, G. K., *The Victorian Age in Literature*, Holt.
66. Chesterton, G. K., *Robert Browning*, Macmillan.
67. Colum, Padraic, *The Road Round Ireland*, Macmillan.
68. Colum, Padraic, *Cross Roads in Ireland*, Macmillan.
69. Colum, Padraic, *A Half Day's Ride*, Macmillan.
70. Connolly, T. L., *Introduction to Chaucer and Langland*.
71. D'Arcy, S.J., Martin, *The Mass and the Redemption*, Burns, Oates.
72. D'Arcy, S.J., Martin, *The Nature of Belief*, Sheed.
73. Daly, S.J., James J., *A Cheerful Ascetic*, Bruce.
74. Dawson, Christopher, *Mediaeval Religion and Other Essays*.
75. Dawson, Christopher, *The Spirit of the Oxford Movement*.
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78. Dinnis, Enid, *Emily Hickey — Poet, Essayist, Pilgrim*.
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81. Dudley, Owen Francis, *The Masterful Monk*, Longmans, 1929.
82. Eleanore, Sister, *The Literary Essay in English*, Ginn, 1923.
83. Gibbs, Sir Phillip, *More That Must Be Told*, Harper.
84. Gibbs, Sir Phillip, *Ten Years After*, Doran.
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88. Gibbs, Sir Phillip, *The Golden Years*, Doubleday, 1932.
89. Gill, Eric, *Art Nonsense and Other Essays*, Cassell.
90. Gill, Eric, *Beauty Looks After Herself*, Sheed & Ward.
91. Gillis, James Martin, *False Prophets*, Macmillan, 1925.
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94. Hughes, S.J., Thomas A., *The Plurality of the Worlds*, Longmans, 1927.
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3. Ayscough, John, *Levia Pondera*.
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6. Azarias, Brother, *Phases of Thought and Criticism*.
7. Baring, Maurice, *Dead Letters*, Doubleday.
8. Baring, Maurice, *Lost Diaries*, Houghton.
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10. Baring, Maurice, *Hildesheim*, Heinemann.
11. Baring, Maurice, *Lost Lectures*, Knopf.
12. Baring, Maurice, *In My End Is My Beginning*.
13. Baring, Maurice, *Augustan Poets*, Barr.
14. Baring, Maurice, *French Literature*, Doubleday, Doran.
15. Baring, Maurice, *Russian Literature*, Holt.
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17. Barry, William, *Heralds of Revolt*.
18. Bazin, Rene, *Magnificat*, Macmillan, 1932.

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98. Leo, Brother, *Teaching the Drama and the Essay*, Schwartz, Kirwin, & Fauss, 1921.
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121. Papini, Giovanni, *Dante Vivo*.
122. Phare, Elsie Elizabeth, *The Poetry of Gerard Manley Hopkins*, Cambridge.
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Gleanings from the N.E.A. Convention

RELIGION IN THE TEACHING OF THE SOCIAL SCIENCES

A great many people are saying that civilization is in a race between education and catastrophe. Ellwood says this statement should be modified to say that civilization is in a race between social, political, moral, and religious education and catastrophe. These latter kinds—social, political, moral, and religious education—have been neglected in our schools. A great deal of emphasis has been laid on scientific education, especially during this century. Scientific education has done much to promote material things which promote the happiness and well-being of the race, but scientific education has also produced many things which may be used for the destruction of the race. Many of our leading scientists have changed their views in regard to the constitution of matter. The materialistic view of the universe is giving way to a nonmechanical reality. As a result, more emphasis must be placed upon the teaching of those subjects which emphasize the realities, forces, and ideas of the modern world in which we live. One of the most important of these forces is religion.

A great many of the problems which seem primarily to be of political, economic, or social interest are religious problems as well, because they deal with human relations and the problem of living together. The underlying basis of the Christian religion is enthusiasm for humanity and ultimate worth for human personality. It is all summed up in the Second Commandment, "Thou shalt love thy neighbor as thyself." Because of the complexity of our modern civilization, the problems of living and living together become more and more important. Heretofore we have excluded religious teaching in our public schools. Someone has said, "Man is incurably religious." In our high-school program we have practically said, "Although religion is a very important part of your life, nevertheless in anything which we discuss here in school, religion must not be allowed to enter." We have been told to prepare boys and girls for life, and then left out one of the most important elements in that preparation. It is then we insisted that in the teaching of social science the implications of religion be stressed so that boys and girls will go out into life with a knowledge of their responsibility toward their fellow men. It is pretty generally agreed that the teen age is the period in which boys and girls are most susceptible to the influences of religion. If in our schools we can do something to bring the influences to bear upon the solution of the problems, we will have brought to bear another influence to guide and direct people in their dealings with one another.—Norman C. Thorne, Portland, Ore.

TRENDS IN MATHEMATICS

The study of mathematics is being differentiated into two types—certain mathematical concepts for all, and the technical mathematics for the specialist. It is argued that there are specific concepts of quantitative thinking, consumer mathematics, social statistics, processes, methods, and types of reasoning which must become a part of the education of every student of the secondary level.—Earl Murray, Santa Barbara, Calif.

TRENDS IN ENGLISH

Within the period of a single year the high schools of the United States have become reading-conscious. . . . Now we know that entering high-school freshmen vary in reading ability from third- or fourth-grade level to superior adult capacity. . . .

Directors of high-school reading are recognizing that reading is thinking, and that the defenses against propaganda, and problem solving in the interests of the majority of the people, are necessary parts of the reading program of greater importance than mechanical skills and techniques.—Holland D. Roberts, Stanford University, Calif.

VITALIZED SCIENCE INSTRUCTION

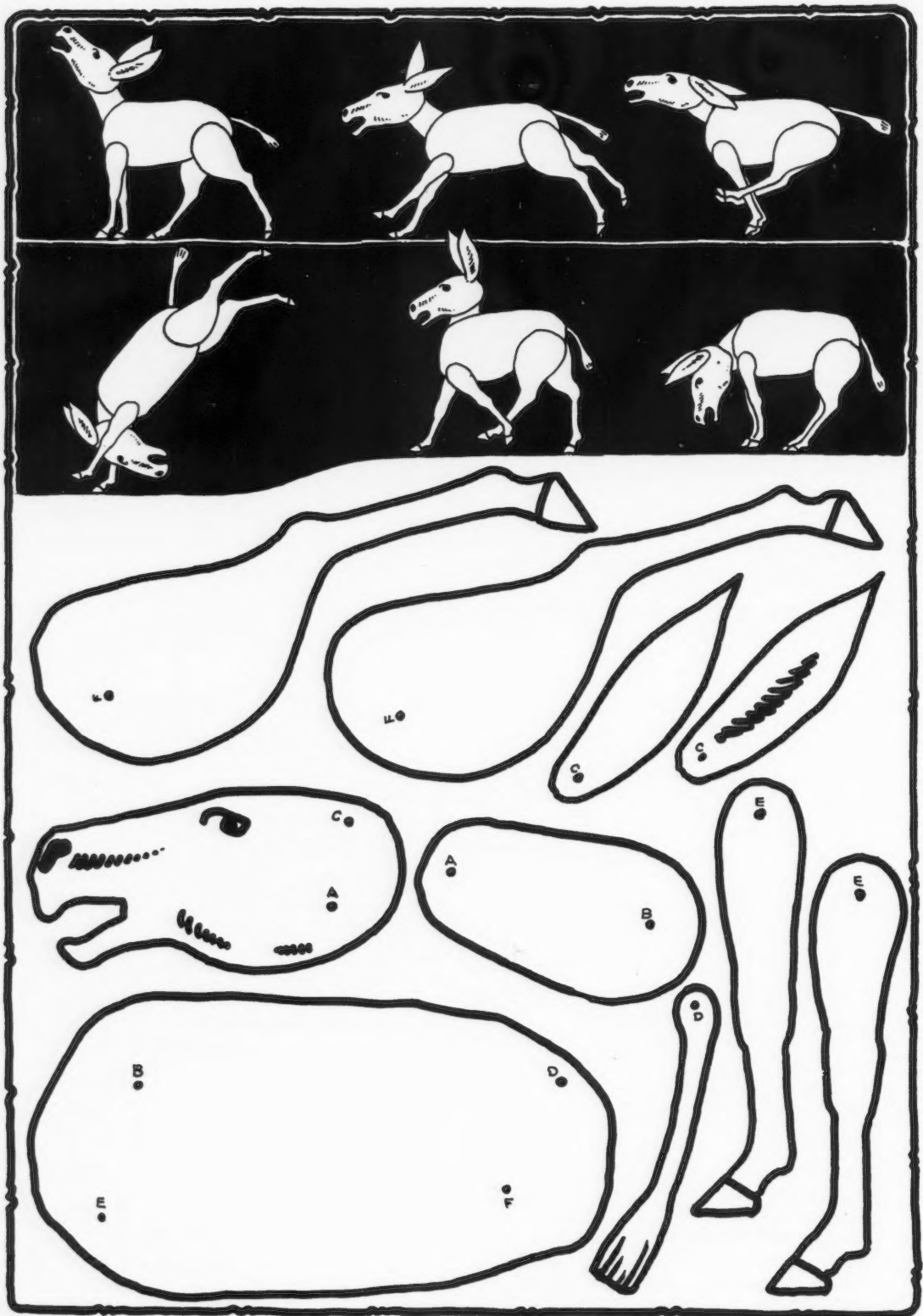
The changed attitude of high-school pupils over the last ten years has been very noticeable. It is quite probable that the economic situation plus the "What does it matter?" attitude of elder people account for this in no small measure. In any event the high-school pupils of our country have become cynical and iconoclastic and the real problem of all teaching is that of rebuilding the shattered morale of the youth of America. . . .

We must realize that we are not teaching high-school pupils chemistry to make trained chemists of them. We must quit teaching given generalizations but must get pupils to face problems squarely and solve them through the use of reasoning power and intelligence. . . .

The old-fashioned manual, fortunately, is on the way out. Our instruction must be the outgrowth of pupil interest and problems and must not be based upon the arbitrary arrangement in someone's manual.—Edwin L. Roe, Zanesville, Ohio.

VOCATIONAL AGRICULTURE

Under our present system of education, farm youth, who heretofore have never had the advantage of any type of training other than that given by parents, are now in four short years of vocational agriculture given an entirely new outlook on farm life and community leadership. Vocational agriculture has given farming a new impetus in practically every community where it has been taught.—Paul Astleford, Newberg, Oregon.



Suggestion for a Humorous Blackboard Frieze — W. Ben Hunt

Primary Grades Section

Directed Creative Art

Sister Mary Mildred, O.S.M.

Through a mistaken belief in their own inability to present the work properly, many teachers deprive children of the joy of freehand cutting and of the artistic ability which this freedom brings. By developing the following minimum essentials correctly a maximum of success is assured:

1. Correct use of scissors.
2. Method of cutting straight lines, oblique lines, curved lines (both convex and concave), square corners, and circles.
3. Cutting common objects based on the lines learned.

In order to teach these essentials I have composed stories for their presentation.

Correct Use of Scissors

(Before we begin this lesson, scissors are passed out and placed about six inches in from the edge of the desk or table, handle toward child and at the right hand of the place where child sits. If a child is really left handed he is permitted to use his left hand.)

How many little boys in the class have a tool chest? Larry? Thomas? I am very glad. Name some of your tools, please, Larry. (A saw, a hammer, a plane, etc.)

Do you call a baseball, a tool, Wilbur? You are right. A ball is a toy. What do we do with toys? (We play with them.) Does Larry play ball with his saw and hammer? (Of course not.) These things are tools. Tools are made to use. Wise people do not play with tools. Only foolish people do that.

Look at your desk (or table). Do you see a tool or a toy, Bert? (A tool.) That is fine. Scissors are to be used. They are tools.

Do what I do and I shall teach you how to use your scissors correctly.

Who can make a ring by using the Thumb and Big Finger? (Teacher holds up left hand and forms the ring as stated. Unconsciously most of the children will use the right hand.) Now see this Pointer Finger (of the same hand). He rides right on top of the Big Finger, like this (Move it up and down). Now I am going to play a trick. Which fingers formed the ring? (Big Finger and Thumb.) Watch carefully. Who can tell me what I did? Mary? I put the handles of the scissors on Big Finger and Thumb. Fine. What shall I do with Pointer? Yes, I shall put Pointer ahead of the handle on the under side. Then Pointer can tell the Scissors in just which direction to cut.

First table (or row) show me how to pick up your scissors. Where is Thumb's place? Big Finger's? Pointer's? Repeat if necessary. (Have each child table by table show that he understands how to hold the scissors. This may seem to be taking too much time but here, if ever, it is necessary to make haste slowly.)

I am going to close my eyes. Try to put

your scissors on the desk so quietly that I shall not hear you. Have you finished? Splendid! What fine polite boys and girls we have at Holy Name School.

I am going to play that these scissors are the jaws of an alligator. (Show picture of an alligator.) See how strong they are. The alligator opens his mouth wide. He begins to chew down at the bottom of his long jaws.

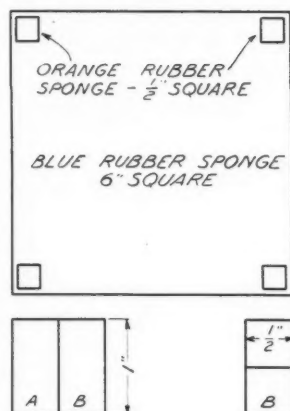
See my alligator. (Hold up scissors opened.) He can open his mouth wide. He can shut his mouth, too, but he does not close it tight. He leaves it open a little at the top to let the water run out. (This teaches the children *not* to close the points of the scissors in the paper as a slight tear results.)

Now, children, pick up your alligator. Big Finger and Thumb, handle him carefully. Let us all say: Open your mouth wide, Mr. Alligator. Take one long bite, but leave your jaws open a little at the top. Open wide. Take a l-o-n-g b-i-t-e. (Continue until each has mastered this detail with scissors alone. Later we introduce material.)

Now, boys and girls, shall we make Mr. Alligator do some work? Fine. Let us make a present for mother. Not long ago I saw a beautiful dining-room table. It had an ugly white stain on it. Something too hot or too cold had been left on it. The lady who owned the table had no little boy or girl in Kindergarten (or First Grade) to make her a coaster to put under the lemonade pitcher or the hot dishes. But your mother has. Shall I show you how to make mother a present? Here is one — (show it).

I used blue rubber sponge for the base. My piece is six inches square. Show me your blue rubber sponge. I used orange rubber sponge for the decoration. My piece was one inch square.

Do you need to cut the blue material? No. Let us set it far away on the table so that we shall not cut it by mistake. What



color is the small square? Into how many pieces must we cut it? 1-2-3-4. Correct. Is one piece larger than another? (They are all the same size.)

Watch while I cut my orange square. I open the scissors wide like this. Then slowly and carefully I cut the sponge into two long pieces like this. (A and B.)

Now pick up your scissors, please, first table (or row) only. Show me where you are going to cut. No, Donald, your Mr. Alligator is taking too small a bite. That is better. You may cut. (All cut.) Do not cut your second piece until I ask you to do so.

Table No. 2, please show me where you will cut. Has Jimmy his scissors in the correct place? (No, Sister. It is too near the edge.) What will happen if he cuts where his scissors are? (Some pieces will be too large and some too small.)

(Proceed in a similar manner with each table.)

Now will everyone show me the second piece. Put your scissors at the place where you will cut. Table No. 5 may cut. *SLOWLY*. Table No. 4 — Jimmy is your Mr. Alligator in the middle? That is better. No. 4, cut. No. 3, cut. No. 2, cut. No. 1 — Joseph, move a little to the right, please. Fine. No. 1 Table, cut. Count your corners. 1-2-3-4.

Pasting Lesson

In this tube I have some rubber-sponge cement. I shall show you how to use it. I press softly. Some of the glue comes out. Is this orange cube as large as the roof of a house? Do I need a cupful of glue or just one tiny drop? Here it is. If I set this on the blue sponge will it stick, well? (No, the corners will be loose.) So I take a toothpick. I put it flat on the cube like this. I press the glue, over back, over back, until every spot has a little. Then I set it to one side to get sticky. I leave the toothpick on top just as it is now. While the glue is getting somewhat dry. I put a tiny drop of glue on the corner of the blue material. I do not spread it.

Now, tell me where to put the orange corner or square. Shall I set it like this? (Sets it crooked.) No. That is crooked. I must set it like a house sits, in a yard. I shall play it is a house and that I want the same width of sidewalk on two sides of it. Now I can pick up the cube by the toothpick. I turn it over and set it on the blue mat, like this. When the orange cube is in the correct position, I hold it down with my left hand and pull out the toothpick with the right. I do the same for all four corners.

I shall now put one drop of glue on one cube for each of you. I shall put a tiny drop on your blue square, also. When I have given you the glue, please spread the glue on the orange cube with your toothpick. Do not do more than that. You are to do one thing, then wait until I see that you are ready. Tell me what you are to do? (Spread glue on orange square. Wait.) Fine.

Table No. 2, pick up your square please, by the toothpick. What next? (Turn it upside down.) Remember your house. Do not set it out on the street where the street car will crash into it. Do not put it in the middle of the block. Put it near the corner. Is your sidewalk even on both sides? Yes. Mary (Mary sets it on blue). Yes, John. Yes, Lucille, etc. Now hold it carefully. Do what? Yes, pull out the toothpick carefully. Fine. Now, Table No. 2, may press the cube so that it will dry.

Proceed to the other tables in like manner. Not much talking will now be needed. The first day I put on all the glue myself, as a model lesson. When all have finished I praise the results as with alert supervision none is deplorable. The first day, we make no comparisons even though I lose an opportunity of a lesson in comparative values. This gives the least talented a chance to feel that for one day he is a king. Each will probably *run* home and say, "Sister said mine was best." We could *stand* that for the First Day at least.

N.B. Sponge Rubber is used for this first lesson as it is beautifully colored, extremely easy to cut either with scissors or paper cutter, somewhat inexpensive, and can be procured from any good school-supply company.

Save the Pieces

(Kindergarten to Second Grade)

(This story establishes the habit of: 1. Stop, 2. Turn square corners, 3. Then cut.)

"Bears do not eat cheese," said Nicky Mouse. "But I smell cheese. It is on the Father Bear's table. I do not see Old Gray Whiskers. The table leg is very wide. I will run up the right leg. At the top I will stop and listen. If I do not hear Old Gray Whiskers, I will run across to the left leg. I must get that cheese."

So little Nicky Mouse ran up the right leg of Father Bear's table. (One-and-one-half inches in from the right edge, (A), the teacher cuts a slit three inches up from the bottom (B) for the right leg. She re-

moves the scissors and shows what she has cut.) Nicky Mouse was a clever little fellow so before he turned the corner, he stopped and listened for Old Gray Whiskers. He could not hear the old cat, so he ran straight across the lower part of the table. When he came to the left leg (C) before he looked for the cheese, he stopped.

"Meow!" said a cat.

"Eek! Eek!" said Nicky Mouse. He turned a square corner as quick as a wink and ran down the left leg of the Father Bear's big table (D). (Teacher cuts across to the left leg as she relates that part of the story. She makes the stopping and turning a square corner very emphatic. At "ran down left leg" she cut the left leg $1\frac{1}{2}$ inches from the edge.)

And little Nicky Mouse did not get his piece of cheese.

"Sniff! Sniff!" said Nicky Mouse. "I smell cheese. It is on Mother Bear's table. Old Gray Whiskers did not catch me yesterday; she will not catch me today. Mother Bear's table is not so large as Father Bear's. The leg is not so wide. I will run up the right leg. Before I turn the square corner at the top, I will stop and listen for Old Gray Whiskers."

So Nicky Mouse ran up the right leg of Mother Bear's table. (The teacher uses the piece of paper left from cutting the Father Bear's table. One inch in from the right edge, (E) she cut a slit two inches toward the top (F) and shows what she cut.) He was a clever little mouse, so before he turned the square corner, he stopped and listened for the old cat.

"Old Gray Whiskers must be asleep?" laughed Nicky Mouse as he ran across to the left leg (teacher cuts across to G).

"I am not afraid of her," bragged Nicky. "but my mother told me to stop and listen before I turned a square corner."

So Nicky Mouse stopped and turned a square corner before he reached for the cheese.

"Meow! Meow!" said old Gray Whiskers.

"Eek! Eek! Eek!" squealed little Nicky Mouse and down the left leg of Mother's table he ran. (Cut G H.) But he did not get any cheese that day.

"There was cheese on Father Bear's table. There was cheese on Mother Bear's table. There must be cheese on Baby Bear's table," said Nicky Mouse.

"Bears do not eat cheese," said his mother.

"I smell cheese," said Nicky.

"I ran up the big, big leg of Father Bear's table. (Show leg.) I ran up the big leg of Mother Bear's table (Show). Old Gray Whiskers did not catch me. I will run up the *small* leg of the Baby Bear's table." (One half an inch in from the right edge cut a slit one inch long. Show.) (I J.)

So Nicky Mouse ran up the right leg. At the top he stopped, turned a square corner, and ran across to the left leg. (Cut J K.)

"Old Gray Whiskers must be dead," he said as he ran along.

"Meow! Meow! Meow!" cried old Gray Whiskers right at his heels.

But this time little Nicky Mouse did not say "Eek! Eek" (K). He turned a square corner and ran down the left leg of the Baby Bear's table as fast as he could run. (Cut K L.) He did not say "Eek! Eek!" for his mouth was full of cheese. And *here it is*. (Display piece left after cutting Baby Bear's table. Paste it below Father's table. C.)

Actual Cutting

After cutting the tables as shown, I again cut all three. I show that the leg of the Father Bear's table is three fingers wide, the Mother's is two, while Baby Bear's is only one finger wide.

I have the class — when each thinks I have cut the leg long enough say: "Please stop!" Then I stress the square corner and the straight lines. After that I give each a paper (6 by 9 in.) and let each cut the three tables unaided.

(Red Construction Paper 6 by 9 in.)

Beds

"Father Bear needs a big bed. I shall cut an oblong 3 by 6 inches from the top of this paper" (A B C D). This I shall keep for the Mother's bed. (Teacher — $1\frac{1}{2}$ inches in from each end cuts down 3 inches — then she cuts this piece off.)

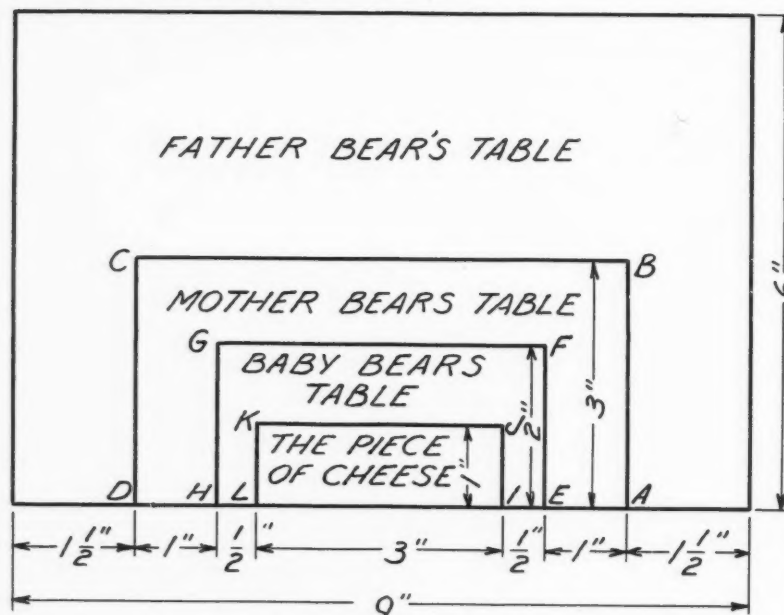
"At the bottom of the large paper (6 by 9 in.) I shall cut off a piece for a rug." ($1\frac{1}{2}$ inches in from both ends cut $1\frac{1}{2}$ inches down. Cut this piece off.) (E F G H.)

"I like a fringe on a rug," said Teddy. "I shall make six cuts at each end then I shall have a rug." (Do so.)

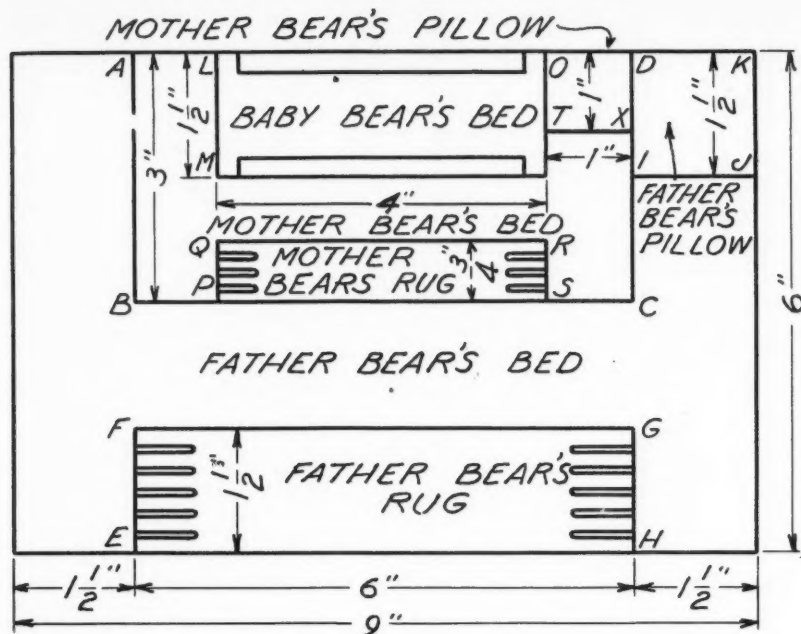
"The foot of the bed is not so high as the head. I shall cut a square pillow from one end. Then Father Bear's bed will have a head and a foot. (Cut $1\frac{1}{2}$ inches square from one end.) I shall cut it now." (D I J K.)

And he did.

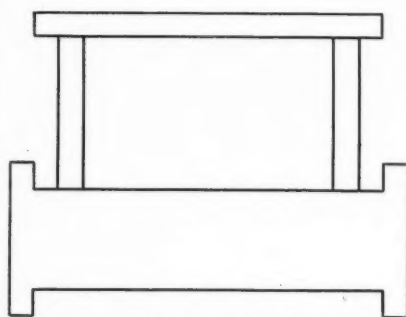
"Mother's Bed is smaller. I shall cut down only $1\frac{1}{2}$ inches and I shall measure in, only one inch. (L M N O.) This piece I shall keep to make a bed for myself. At the bottom (of A B C D) I shall cut off a strip $\frac{3}{4}$ of an inch wide (P Q R S). I shall



Cutting the Three Tables and the Piece of Cheese



Cutting Three Beds, Rugs, and Pillows from One Sheet 9 by 6 inches



Baby Bear's Crib with Tumbling Bars

make my mother a rug, too. I shall make her a pillow, too." (O T X D.)

And he did. (Cut and Fringe and Pillow $\frac{3}{4}$ in. square.)

"Baby Bears do not use real beds. They use cribs. One fourth of an inch in from each end, I shall cut one fourth of an inch down. Then I shall cut this strip off. I shall do the same at the bottom."

(Cut each as you talk. You may say as wide as one finger instead of one fourth of an inch.)

"I have two pieces left. Baby Bears do not need rugs. They do not need pillows. They need exercise. I shall make a tumbling rod. I shall put it above my bed. Then I shall not break any bones. I shall grow strong." (Cut one strip in half. Paste as shown.) And he did.

Our Church

(For the Friday of the first week, we cut a church. This gives an opportunity to stress the necessity of hearing Mass on Sunday.)

Once upon a time there was a little boy named Tommy. Tommy liked to work.

"I shall make a church. It must be a Catholic Church," he said.

"Here is some yellow paper," said his father. "When you have finished, I want to see both your church and your scraps. The profit is in your scraps. Learn this while you are still small."

"Thank you, father," said Tommy. "Will you help me make my church?"

Father said, "Your paper is yellow poster (children repeat). It is nine inches long by six inches wide. The short side is the end. Show me the end. Name it. Place the end exactly even with the edge of the table. Where is the right side? The upper (top) corner at the right? The lower (bottom) corner at the right?" (Here class and individuals repeat until children can follow directions intelligently.)

"Now, Tommy, remember this: Whenever we make an article that is exactly the same on both sides, we fold the material in the middle. Tell me that. Fine. Now do exactly as I ask you to do." (Here show the pupils how to fold the sheet for cutting. Stress the perfect matching of corners and even creasing.)

"Now," said Daddy, "turn your paper so that the closed side will be at the left."

"Look out the window, up high. What is that hanging over the side of the house? (The roof.) We cannot make our roof wider than our piece of paper so we must cut off a piece at the bottom. We want the piece off at the ends so we must cut it off at the open side. I am going to cut off a piece the size of a stick of gum. How wide must it be? (Show 2 inches.) Is this wide enough? (Too wide.) (Show $\frac{1}{4}$ inch.) Is this too wide? (Not wide enough.) When class decides upon the proper proportion make a short incision at A ($\frac{3}{4}$ inches in from open side). I must know how far to cut so on the open side (at C) I make an incision about three quarters of an inch long." (B C.) (I determine this with the help of the children. Then I go back to A.)

"Mr. Alligator is going to chew a piece of gum today. He is afraid it will stick in his throat so he opens his mouth wide every time." (As I talk I cut A B. Children

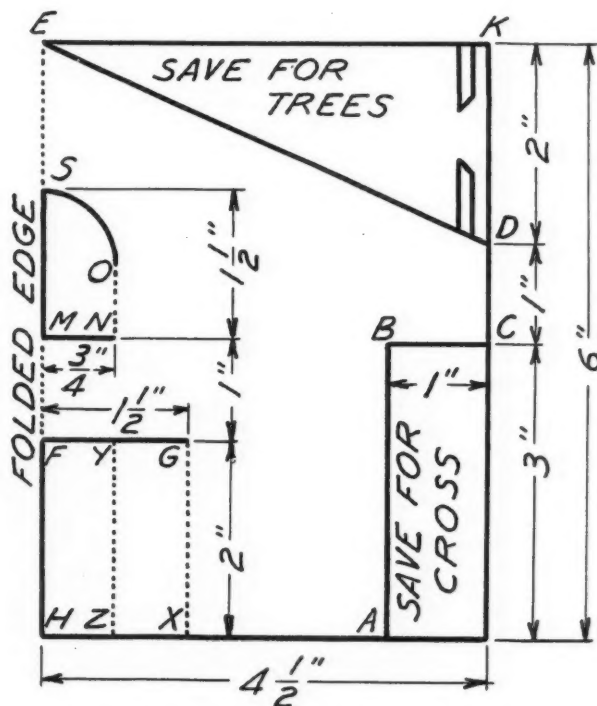


Diagram for Cutting the Church from a Folded Sheet

now do likewise, but each must show before he cuts where to begin and end. It pays to go slowly especially at first.) (The next cut is to be D E so we discuss the direction of the roof.)

"Does the roof go straight up like a telephone pole? Does it go straight across like a sidewalk? How does it point, Frank? ('It is crooked' he will probably say.) Yes, it slants, does it not. All show me how the roof looks (with fingers)." Then I place the scissors about at D, two fingers above C and say,

"If I point the scissors like this will it make a good roof? (I put it almost vertical.) Like this (almost horizontal)? Like a piece of pie?" "Yes, Yes!"

"Where am I pointing my scissors? (At the top—point E.) Where are my eyes looking, at the point of the scissors or at the top of the roof? (Top of roof.) Why? (because you can see scissors also and can cut better.) Now, Mr. Alligator must climb up on the roof of a church. Who ever saw one so high! Open, shut. Open, shut. Eyes on top of roof (Cut D E)." (Children cut as did the teacher.)

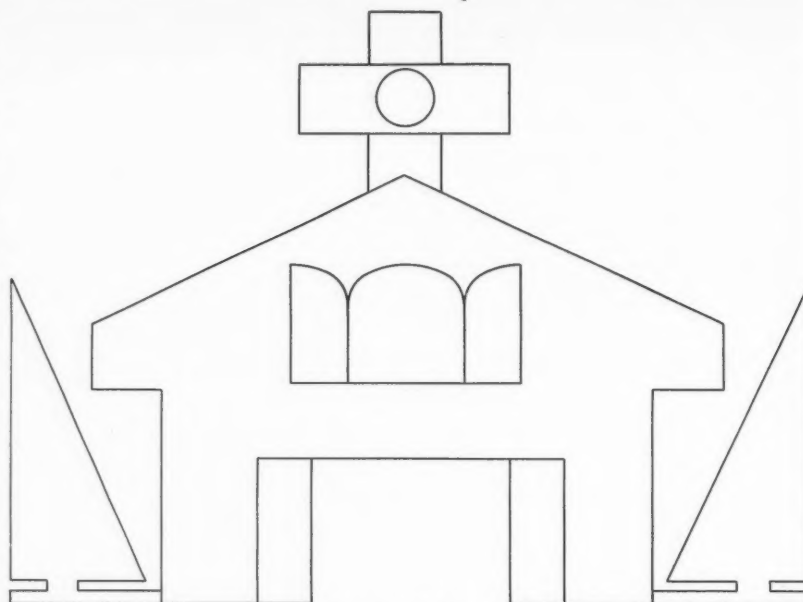
"My church will stand. What do we need before we can go in to pray? (A door.) Shall we put the door at the end or in the middle? (Middle.) Show me the closed side. About three fingers (1½ inches) up from the bottom, on the closed side I am going to cut the top of the door. I shall cut in about two fingers wide (one inch). Show me where you will cut. Second table. Third table, etc. Now I shall open my church. (Children do so also.) My door is there but it is still locked. I must open it." (I cut from H to F. Children do the same.)

Now I must fasten my door back so that I shall have a vestibule for my church. (At G X I fold F H back, practically meeting along A B. I crease it down at G X. This is an outward fold. Then I fold F H to G X by making an *inward* crease at Y Z. I do the same for both sides of the door or vestibule.) I explain this step by step, but do not use letters in speaking to the children.

"Now, children, we have a church and a vestibule but no window. We shall make one almost exactly like the door. Two fingers (one inch) above the door I cut the bottom of the French window (M to N). I cut the window seat (M N). Then about three fingers above the seat (at S) I cut the top of the window. To do this I insert Mr. Alligator at S. I play that my paper is afraid of him. As he closes his mouth the paper turns to the left and I cut the arch for the top of the window (S O). Next I open the window by cutting through the center crease (S M). We crease the window open at (O N) the outer edge."

"What did you do with the scraps? The two 'pieces of gum' we shall use for a cross." (Paste them together to form a cross.)

"Now let us use our 'pieces of pie.' What do they look like? (Trees.) Very well. At the bottom cut out a slip of paper big enough for a piece of gum for a Shirley Temple doll. Paste these strips to the sides of the church at A (have the church un-



The Finished Church

folded) and at the end of the strips paste the trees." (See model.)

"Our cross is now dry, so we put a small quantity of paste at the foot of the cross on the right side, invert the church and paste the cross at E."

"Who died on the cross? (Jesus.) Why did He die? (Because He loved us and wished to do penance for our sins.) We cannot now cut a picture of Jesus. We are still too little to do that, so we shall cut a purple circle and paste it on the cross. The purple means penance, and the circle, which has no end, means, I must never end my penance. I must always do some hard things for love of Jesus as long as I live.

"This is the way to cut your circle. Take the one-inch purple square, in the middle by the thumb and forefinger of the left hand. Open Mr. Alligator's mouth wide and let him travel around the square. He pulls the paper toward him as he travels and cuts the corners off. If you can make him go slowly and evenly you will have a perfect circle. The circle moves down toward Mr. Alligator the way a wheel does on your little red wagon. It *likes* to have the corners cut off.

"Upon the center of the circle put a small amount of paste. Spread it with a toothpick. Press it in place in the center of the cross." (See Model.)

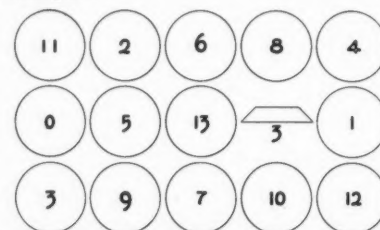
The completed church will stand. It may be sent home as a reminder to hear Mass on Sunday or all may be mounted in the schoolroom. It is unfair to mount only the best. Comparison is one of the best means of progress. Incidentally, since the finished article is in itself a minor intelligence test, many parents by comparing results, have come to hold a more intelligent view of the abilities of their children.

The teacher's time for preparation for these articles is for each approximately five minutes. The purpose is not continued direction but mastery of high points to be used independently later.

Golf Multiplication

Sister M. L.

Draw on the floor fourteen colored circles twelve inches in diameter. Somewhere in the midst of the circles draw a bridge. The circles represent holes on the golf links. In each circle place a number from zero to thirteen; on the bridge place the multiplier.



Suppose the class is learning the "threes." The child playing golf knocks a block into circle "0" saying "three times zero equals zero," etc., until he has entered all the circles. If he makes a mistake, he loses the game and must give the stick to another player. Sometimes two play at once.



Things that are not learned right, or things that are learned unnecessarily, later must be either unlearned or discarded. Think of the waste. Actually there are only 480 facts in addition, 274 in subtraction, 100 in multiplication, and 211 in short division. If, as has been the general rule, hours are spent stuffing the pupils' heads with other, unnecessary facts, the result is likely to be a confusion of ideas, a partial rather than a 100 per cent learning of number facts and a positive dislike for the whole subject. If by the simpler method they master the fundamentals of number work, the children will go out into life armed with a mighty efficient tool for everyday living. And the best of the new method is, they like it. — Guy M. Wilson, Ph.D.

Practical Aids for the Teacher

Catholics in Our Country's History

A Dramatization

Sister Mary Angela, R.S.M.

Editor's Note. This is an exceptionally good piece of propaganda for Catholic education—dramatically presented to bring out a conflict that unfortunately sends many Catholic girls (and boys) to non-Catholic colleges. This play (without this note) might be used in recruiting campaigns.

CHARACTERS:

Jean Weston.....
.....A Serious-minded School Girl
Mrs. Gerald Weston.....Society Lady
Mr. Gerald Weston.....Broker
United States History.....Personified
Catholic Chronicles.....Personified

JEAN: Mother, why did you send me to Broadbent Academy? At first it seemed all right, but of late I just dread the thought of returning there.

MOTHER: Why, Jean, you surprise me. Of course I sent you there that you might mingle with the cream of society, and acquire their mannerisms, and adopt their ideas. Just think, you daily associate with Eleanor Fiske, the daughter of our wealthiest banker; with Pauline Ross, the steel magnate's daughter, and with many others equally rich and well known. Why this discontent, there must be some reason?

JEAN: Mother, you are right; there are many reasons. Do you realize that I am the only Catholic in the school? The words God, Religion, Sin, Catholicity, and such things, are never even mentioned. True, the girls are tolerantly polite and superficially courteous, but every now and then, they make me feel my utter isolation. Indeed I am glad to be a Catholic, but somehow, I wish our Catholics had done more for our own, dear United States. The great

men that my associates gloat over, are all of another faith. Columbus seems to be the only one of whom we can boast.

MOTHER: Now, my dear, why bother about such trifles? After all, what does it matter? Just do not enter any disputes about your religion, nor comment on the lack of Catholic heroes and heroines. Personally, I never took study too seriously, especially history, so I cannot help you. I must be off to my Bridge Party, but take my advice, and read a snappy little story and leave the weightier things of the law to those who will need them.

JEAN: Poor, dear Mother, she means well, but I know that her social activities will never appeal to me. However, I'll try one of these "Best Sellers," but how I wish we had some of the good substantial literature that is recommended to the girls at Saint Xavier's.

[Jean reads for a while, yawns occasionally, and finally falls fast asleep. History enters and awakens her.]

HISTORY: Little lady, why so pensive, why so sad? I overheard your conversation with your mother and I hastened to cheer you. You will be glad to know that I have a very close associate who is known as Catholic Chronicler, and I am going to introduce you to him and he will enlighten you and clear away many of your difficulties.

JEAN: History, you are indeed welcome, for I have always liked you, and I shall be glad to become acquainted with any of your friends.

[History retires and soon returns accompanied by Catholic Chronicler.]

HISTORY: Jean, this is my faithful friend, Catholic Chronicler, and I can

assure you that you will enjoy every minute of his visit.

JEAN: I am very glad to know you, Catholic Chronicler, and I am sure you will find me an excellent listener. I must confess that I have been ashamed to think that there were so few deeds of Catholics recorded in our books. The dear old Pilgrims have traced their names in our hearts; we love the peaceful William Penn; John Smith appeals to our sense of righteousness, but where are our Catholics during all this time?

[History withdraws.]

C. C.: Little girl, why forget our own Lord Baltimore and all his co-workers! Were not their deeds valorous and far-reaching? I have an idea that will serve as a starting point. Suppose we take out a geography and trace the paths trodden by our Missionaries.

JEAN: The idea is splendid! Oh! I'm so glad that you came.

[She takes a geography from a near-by bookcase.]

C. C.: Now just casually glance around. Do you see Santa Fe, Saint Augustine, Saint Joseph, Los Angeles, Sacramento, and many other such names? What do you take from that?

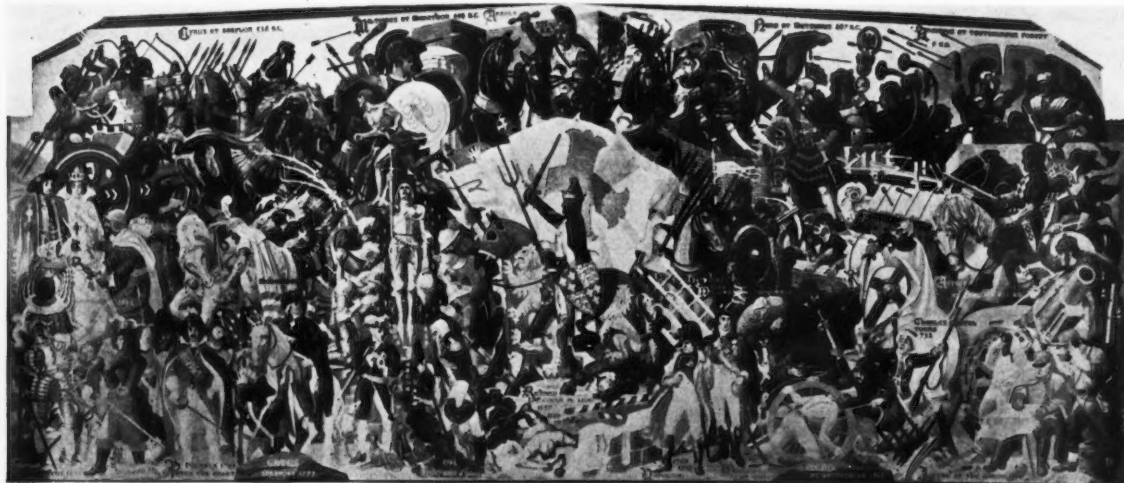
JEAN: Why, Catholic Chronicler, nobody but Catholics would have given such names. Who could think otherwise, for an instant?

C. C.: You are right. Have you never heard of Champlain, Joliet, Father Marquette, and Father Hennipen?

JEAN: Why of course I have, and here I see Lake Champlain and there Hennipen Falls.

C. C.: Jean, I have here with me a magic movie machine, and if you stand by you may see some of our heroes.

[Chronicler gets movie camera from a corner and after adjusting it begins to show picture of each character named. Explanations are made where necessary. Similar



The Decisive Battles of the World—A mural painting recently unveiled by General John J. Pershing in Washington Hall at West Point. The painting was done by Tom Loftin Johnson as a Federal Art Project

scheme may be used by teacher if she prefers a pageant. Children may portray characters.]

JEAN: There's Father Marquette, but who is the friend who seems so closely connected with him?

C. C.: That is the dear friend of Father Marquette, Joliet. Joliet, while not a priest, always had in view the glory of his Crucified Saviour. Together these two devout men explored the Mississippi River.

JEAN: Is this the famous Champlain?

C. C.: Yes, Lake Champlain, as you know was named for him, and he, like scores of others from France, was a devout Catholic, and always had at heart the interests of the Church.

JEAN: The early French Explorers were certainly to be admired.

C. C.: Yes, but the French were not the only loyal sons of the Church. Many of the Spaniards were inspired with the same lofty, religious enthusiasm. Do you recall the names of Balboa, Ponce de Leon, Cortez, Magellan, and De Soto?

JEAN: Oh, Yes, I remember them well. How could anyone forget poor Ponce searching for the "Fountain of Youth"? Somehow, though, I never thought of them as Catholics, but now that I stop to think they must have been because their explorations took place before the Reformation.

C. C.: Have you ever read the stories of the Missions of California, founded by fervent Spanish Franciscans?

JEAN: No, I never have, but as soon as possible I shall, for this must be some of the worth-while reading of which I have heard.

C. C.: Now once again focus your attention here. You can see by their brown habit that these are the Franciscans of whom I have spoken.

JEAN: Who is the priest who seems to be the leader?

C. C.: That is Father Junipero Serra, a saintly Spanish priest, who worked so faithfully and so untiringly for the Indians. He and his Religious brothers are to be thanked for San Gabriel, San Juan Capistrano, San Luis Rey, San Pedro, Santa Barbara, and many other Catholic Settlements.

JEAN: Oh, there are the Jesuits, sure enough. Are those any particular ones?

C. C.: Why, Jean, almost everybody knows that group. That is Father Jogues and his martyr companions. They spent their lives for the North American Indians, and a very short time ago they were canonized at Rome. That is another story that you should read. The life of Father de Smet, too, reads like a story. These priests that you see here are the Benedictines, who are outstanding figures when one considers the part they took in the early history of our country.

JEAN: Oh, what a pretty scene! Who are those priests attired in such immaculate robes?

C. C.: Those are the sons of Saint Dominic, known as the Dominican Fathers. That central and venerable priest is Father Las Casas, who with his followers did big things for Christ. He is often referred to as the "Protector of the Indians." I think

he was the first priest to be ordained in America.

JEAN: I never before realized what a marvelous group of saintly men these early explorers were, nor did I consider the hardships they endured that Christ might be better known and better loved. Oh, how I shall respect their names and memories whenever I hear them spoken of, or whenever I meet them on the printed page.

C. C.: We could linger long and lovingly on these great men and talk much of their too-oft-forgotten achievements, but time will not permit, so we must hasten on to meet more of our Catholic heroes in our several wars.

JEAN: Did they ever do anything of merit in time of war?

C. C.: Let us begin with the distant Revolutionary War. Did you ever hear of John Barry, the Naval Hero?

JEAN: No, the only outstanding character I remember is John Paul Jones.

C. C.: Well, you can be proud once more, for Commodore John Barry was an exceedingly brave Irish Catholic, and the special and trusted friend of Washington. When on one occasion, he was offered a bribe by the enemy, he exclaimed, "Not all the money in your treasury could tempt me to betray my country."

JEAN: Oh, this is splendid! Why have I never heard all this before now?

C. C.: There are many more prominent characters—look and see if by any chance you would recognize General Kosciuszko, Count Pulaski, the Barons Stuben and De Kalb? There, too, are Stephen Moyland, Thomas Fitzsimmons, and Charles and Daniel Carroll.

JEAN: Really, Chronicler, I'm ashamed to admit it but I've never heard of these men. Please tell me who they are.

C. C.: You are surely lacking in your knowledge of history, little girl, but be patient and you will learn readily enough. Now, I'll tell you a little of their deeds. Stephen Moyland rendered valuable service to General Greene especially during the Southern Campaign, at the close of the war. General Kosciuszko was one of the founders of West Point Academy, and Count Pulaski is known as the "Father of American Cavalry." Thomas Fitzsimmons was a member of the First Continental Congress, and fought bravely at Trenton. Daniel Carroll was a member of the Convention that framed the Constitution of the United States and Charles Carroll of Carrollton, was the last signer of the Declaration of Independence. Of course every American loves Lafayette, and because he is so universally known, I take it for granted, that you are well acquainted with all he did in the cause of American Independence. Did you know that Bishop Carroll was of great assistance to Washington during this trying time? Did you ever read the letter that Washington sent to him after the war? Perhaps you will remember it better if you read it for yourself.

[He hands paper to Jean and she reads it aloud.]

"To the Roman Catholics of the United States: I hope ever to see America among the foremost nations in examples of justice and liberality: and I presume that your fellow citizens will not forget the patriotic

part which you took in the accomplishment of their Revolution, and the establishment of their government, or of the important assistance they received from a nation in which a Roman Catholic Faith is professed. May the members of your society in America animated alone by the pure spirit of Christianity; and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity."

C. C.: Well, young lady, how does that appeal to one who was bemoaning the lack of Catholic action in our great country?

JEAN: My, my, it is all so wonderful—isn't it too bad that everybody does not know how loyal, valiant, and true our Catholics have been, and what the great Washington thought of them! Chronicler, please tell me all.

C. C.: To tell you all would be quite impossible, but in imitation of Saint John let me say, "Many other things did our Catholicism which if they were written, many books would not be sufficient to contain." But once more let us proceed. Let me suggest that you read about the great work of so many Catholics during the whole of our country's history.

JEAN: Yes, I'll do that, but I am most anxious to know what was done during the Civil War.

C. C.: Well, you will not be disappointed, for as the country grew, our Catholics seemed to grow apace in bravery.

JEAN: Oh, I am glad but please do not keep me in suspense.

C. C.: The patriotism of our Catholics almost reached the pinnacle of loyalty during the Civil War. Among the Catholic officers you may glimpse at here are Meagher, Kearney, and Shields. There are many others such as these, whose names do not emblazon the pages of most of our books. However, who could hide such shining lights as Sheridan, Rosecrans, Mulligan, and Archbishop Hughes?

JEAN: I have often seen pictures of General Philip Sheridan, but I never realized that he was of our Faith. Tell me something about him, please.

C. C.: Sheridan was a graduate of West Point and proved himself a hero at Perryville, Missionary Ridge, and later at the Shenandoah Valley. At the end of the War, Congress, to show its appreciation of his invaluable services, raised him to the highest military rank, that is, made him a general of the army. Rosecrans was a devout Catholic and a brave soldier, and he particularly distinguished himself in the many campaigns fought by the Army of the Cumberland, whose hero and idol he was.

JEAN: How thrilling it is, to be sure, but, Chronicler, you haven't said one word about a Catholic heroine.

C. C.: No, I have not, because there is so much to be said about the valiant women, that I feel quite incapable of doing justice to them. The services rendered by our God-fearing nuns, nurses, wives, mothers, and daughters, would need a special reel of film, and even this would prove inadequate to portray them in a befitting manner. Very likely, you have never read that splendid book, *Nuns of the Battlefield*. Wonderful deeds of valor will show themselves on these pages, and I am sure you will enjoy every page of it.

JEAN: Your presumption is quite correct, for I have never even heard of this book, but I am going to make a list of the books that you have recommended, and I know my dad will be only too pleased to get them for me. Won't my dear old dad be interested and pleased when he hears all the splendid facts that I have learned today!

C. C.: Jean, time is fleeing so I must make strides and bounds if I am to tell you only a few facts concerning the World War.

JEAN: That information will be nearest and dearest to my heart, because my dad crossed the sea to take part in it.

C. C.: How is it then that you do not know all about it?

JEAN: Dad was often on the verge of telling me about it, but Mother forbade him because she said it was too gruesome. But, Chronicler, you tell me, because I am a big girl now and I am sure my sleep will not be disturbed, as Mother used to fear.

C. C.: There is no fear that anything I have to tell you will disturb your slumbers, or if they do, the disturbance will be one to make you very proud and happy. While these two great characters that I am about to show you are not directly connected with our country's history, their efforts and influence indirectly affected us during the world's greatest war. Behold here Cardinal Mercier, the magnificent prelate of the Belgians, and beside him the beloved and brave King Albert, the idolized monarch of the most Catholic nation of Europe. These two great men may justly be called the saviors of the liberty of France, and for that matter of the world.

JEAN: I can understand why the Belgians loved their King, but what did the Cardinal do?

C. C.: Cardinal Mercier will always be loved and admired for the courageous stand he took against the invading nation, and for his sane and solid advice in time of great crisis. He proved himself to be both a saint and a statesman.

JEAN: Isn't that fine, and right in my own father's time, too. But who is the little soldier in gray?

C. C.: Oh, that is Marshal Foch, the pride of France. He was the commander at the Battle of the Marne, who startled the world by the magnificent feat of breaking through the German lines, and was later placed in absolute control of all the French forces. He was a notably religious man. It is said that he had placed his forces under the protection of the Sacred Heart of Jesus, and like all who call on Christ, the King, in the day of trouble, he was delivered from the enemy. We, as Catholics, can be very proud of our people, who took active and prominent parts in every branch of service.

JEAN: Were there any Catholic officers?

C. C.: There were many splendid and efficient officers. Look here and see Admiral Benson, who had the highest rank in the service of the Navy Department. Admiral Griffin, the Chief Engineer in the Navy, was a Catholic. Others, not exactly officers, but who did much in the great struggle were John D. Ryan, who was a master mind, and who took over the construction of airplanes at a very critical time. Charles

Schwab, was, because of his great ability, placed in charge of ship-building, and the very efficient Edward Hurley was made head of the Emergency Fleet. Remember, too, the many Catholic chaplains who gladly risked their lives, lest the soul of one poor soldier might appear before his Creator without having donned the wedding garment. Consider, again, the magnificent work of the Knights of Columbus.

[Father enters, sees Jean asleep, and as he gazes upon her, she jumps up, all animation.]

FATHER: Why, Jean, you look so radiantly happy that I think you must have been conversing with the angels.

JEAN: Not exactly, Daddy, but I have had a most marvelous dream. Sit down, and I will tell you all about it.

FATHER: I haven't seen you so happy for many a day. What is it all about?

JEAN: I have been dreaming about great Catholic Heroes, and oh, Dad, I would love to go to school where I would be like a real Catholic, American girl. Won't you explain to Mother how I feel, for I cannot seem to make her understand that social glamour is most unsatisfactory. I am in my wrong element at Broadbent Academy, please see what you can do about it.

FATHER: Rest assured, little girl, that I shall take a firm stand, if need be, and to Saint Xavier's you will go in the fall. Mother will learn some day the sham and nothingness of all that seems so rosy at present.

JEAN: Dad, there is something else, too. May I have some good books? I am very tired of these silly romances, for they all seem equally empty.

FATHER: Indeed, you may, and we will subscribe to some good Catholic magazines while we are about it. Make out a list and I will take care of the rest.

JEAN: I'll call up Helena Jameson and she will get me a list from one of the nuns. Then we will be sure of what we are ordering.

[Enter Mother, looking tired, nervous, and perturbed.]

FATHER: My, dear, you look worn out and exhausted.

JEAN: Mother dear, how I wish you had never joined that club. You used to be so pretty and young, and of late you look all fatigued and you look, too, twice your age. Your nerves, Mother, are all on edge.

MOTHER: I am peevish, exhausted, fatigued, and worst of all I am quite disgusted. On my way home today, I firmly resolved to resign my membership at the club.

FATHER: Why, my dear, what could have happened to bring about such a resolution?

MOTHER: Well, the insolence of some of those who pride themselves on their manners and good breeding, went beyond all bounds today.

JEAN: But, Mother, I thought they were the elite of the city.

MOTHER: So I have always thought, but when they can pass judgment and condemn the actions of those that we look upon as models, and the exemplars of all that we Catholics hold dear, I think it is time for me to withdraw.

JEAN: Dear, Mother, today is my prayer heard and answered, and I know that you realize how I feel at Broadbent. With all reverence I say, "This is the day that the Lord hath made."

FATHER: I do not like to taunt with, "I told you so," but I knew that it would have to come. Suppose we form a little club right here in our own home, and while pleasure will be plentiful, we will be feeding our minds with things that will stand us in good stead in the years to come.

MOTHER: Oh, I would like it, for I am so tired of this gadding about accomplishing nothing.

JEAN: What kind of club will it be, Dad?

FATHER: A literary and historical one. We will study up some of the works of Cardinal Gibbons, Archbishop Spalding, Fathers Ryan, Tabb, and Finn; of Joyce Kilmer, Maurice Francis Egan, Mary Sadlier, Anna Dorsey, Eleanor Donnelly, and the works of scores of other prominent Catholic writers.

JEAN: Oh, Mother, isn't it just too splendid for words? Dad, the Christian Brothers ought to be proud of you! I think they sent a masterpiece out to the world the day they gave you your diploma.

FATHER: Jean, you are a bit given to flattery, I fear, but it is I who am proud of the Christian Brothers, and if there is anything of good in me it is to these self-sacrificing men that I owe it.

MOTHER: Indeed the idea is a splendid one, and it is something of this sort that my starved mind has been hungering for this many a day. From this day forth, I intend to be a real old-fashioned mother.

FATHER: An inspired resolution, Mother, and I will say in all earnestness, "This day is salvation come to this house."



Killarney in Latin

KILLARNUM*

Ad Killarni silvulas,
Lacus, curva litora.
Montes, valles, insulas
Vertit se memoria.
Pulchra quaevis patria;
"Pulchrum" quoquo peragrat,
Multa visit praedia:
Illic "Pulchrum" habitat,
Cives ubi Angeli
Hesperii sunt Elysi:
FULGIDUM KILLARNUM,
PULCHRUM O KILLARNUM!

Dulcis Echo suscitatur
Sonitus mellifluos;
Collibus dum properat,
Molles reddit modulos.
Terra cum fulgoribus
Splendor certat caelitus:
Quot colores novimus,
Tot in nube cernimus:
Alae sic Angelicae
Lucis signa caelicae:

FULGIDUM KILLARNUM,
PULCHRUM O KILLARNUM!

— A. F. Geyser, S.J., A.M.

* Numeri Musici: Killarney. This Latin accentual translation of the popular song Killarney may be sung to the air of the original.

Simplifying the Teaching of Decimals

M. M. Guhin

In introductory work at least, the teacher may have children read decimals as business men read them; thus 15.65 is read, "Fifteen, point, six, five." This method of reading decimals has several advantages.

1. It is in accord with business practice; 3.2 is read "Three, point, two," not, "Three and two tenths"—a saving of 25 per cent in words used.

2. It is more significant and meaningful. Reading 27.75 as "Twenty-seven, point, seven, five" the hearer has a fair idea of the decimal when "seven" is spoken; he knows it is between .7 and .8 and the decimal may be written as read. If read, "Twenty-seven and seventy-five hundredths," the hearer has no idea of the significance of the decimal nor can he write any part of it until the name is given.

3. No new difficulty is encountered when decimals of three, four, five, or six places are given; the work involves simply writing the figures as read.

4. It is much easier for children, especially if begun in connection with U. S. money. If this method of reading and writing decimals is followed, work in addition and subtraction of decimals may be presented as an application of controls gained in handling U. S. money. There is no new rule to be taught; children "Keep points in a straight vertical line" in decimals just as they do in U. S. money. The transition to decimals from U. S. money may be made by first giving work in U. S. money, reading quantities thus: \$4.25 is read as, "Four dollars, point, two, five." Then give 4.25 reading it, "Four, point, two, five." Invariably the children will write the dollar sign at first; ask them to erase and write what you give. They will soon notice that you do not say, "dollars." If several numbers are given and written in position to be added, children may proceed to add; there is no new rule to be taught. Likewise they may subtract any two decimals or mixed decimals, using the control gained in U. S. money; in fact U. S. money involves decimals. No difficulty will be experienced when decimals of three, four, five, or six places are given—if children have formed the habit of using good form in U. S. money.

The following illustrates the procedure suggested:

Add: $\begin{array}{r} \$4.25 \\ 5.75 \\ 2.25 \end{array}$ $\begin{array}{r} 4.25 \\ 5.75 \\ 2.25 \end{array}$ $\begin{array}{r} 6.87 \\ 3.24 \\ 4.75 \end{array}$

$\begin{array}{r} 5.875 \\ 6.455 \\ 3.14 \end{array}$ $\begin{array}{r} 3.1416 \\ .7854 \\ 6.25 \end{array}$ $\begin{array}{r} 5.45367 \\ 3.456 \\ 4.6 \end{array}$

Subtract: $\begin{array}{r} \$8.87 \\ -4.33 \end{array}$ $\begin{array}{r} 8.87 \\ -2.45 \end{array}$

$\begin{array}{r} 24.625 \\ -16.850 \end{array}$ $\begin{array}{r} 3.1416 \\ .7854 \end{array}$ $\begin{array}{r} 9.48652 \\ -3.24336 \end{array}$

After some practice on examples like the foregoing, introduce the 0 in numbers given, reading the 0 as O (oh). Thus 45.0625 is read, "Forty-five, point, O, six, two, five." Alignment of figures should be constantly stressed to eliminate danger of error due to "vacant spaces."

In subtraction, however, children must be taught to use zeros in the minuend if needed in order to have the same number of places as in the subtrahend.

Multiplication of decimals by a whole number and division of decimals by a whole number are also handled without the aid of any new control, though decimals may have more than two places. The rule, "Keep points in a straight line" applies to all decimal computation, as long as multipliers and divisors are whole numbers. Hence the following work requires no development assuming that decimals are read by the "point" method.

Multiply:

$\begin{array}{r} \$5.25 \\ 6 \end{array}$ $\begin{array}{r} 5.25 \\ 6 \end{array}$ $\begin{array}{r} 24.875 \\ 8 \end{array}$

$\begin{array}{r} 3.1416 \\ 25 \end{array}$ $\begin{array}{r} 3.458625 \\ 365 \end{array}$

Divide:

$4 \overline{) \$24.88}$ $4 \overline{) 24.88}$

$5 \overline{) 25.375}$ $14 \overline{) 3.1416}$

It is assumed that children have formed the habit of writing: (a) the first figure obtained in multiplication under the figure multiplied by; (b) the first quotient figure obtained in division over the right-hand figure of the partial dividend used in the division; (c) figures and points in straight lines.

Two New Controls

There are just two new controls to develop in decimal computation—dividing by a decimal or mixed decimal, and multiplying by a decimal or mixed decimal. In all division work we, "Keep points in a straight line"; hence division by a decimal or mixed decimal may be presented before multiplication by a decimal. The process of dividing by a decimal should be presented inductively. The children will soon see that, in reality, we never do divide by a decimal or mixed decimal—we make the divisor a whole number by "Moving the point" to the right of the divisor. They will also see that the point is moved the same number of places in the dividend; the slogan, "Be fair to the dividend," will help them in applying this principle.

Since the new control to be developed pertains solely to moving the points and locating the point in the quotient in line with the new point in the dividend, the children's minds should be centered upon this control. Until this is mastered, it does not seem wise to have children perform the

division work; hence the answer figures should be given to the children. The following examples illustrate work to be assigned to children after the principle has been presented inductively. They are asked only to do the work in decimals: (1) Make the divisor a whole number; (2) "Be fair to the dividend" (moving its point the same number of places); (3) Locate point in quotient in line with the (new) point in dividend.

$\begin{array}{r} 25 \\ 2.5 \overline{) 6.25} \end{array}$ $\begin{array}{r} 48 \\ .4 \overline{) 2.016} \end{array}$

$\begin{array}{r} 83 \\ .8 \overline{) 7.221} \end{array}$ $\begin{array}{r} 365 \\ .365 \overline{) 13.3225} \end{array}$

$\begin{array}{r} 456 \\ .654 \overline{) 4.29024} \end{array}$ $\begin{array}{r} 125 \\ 1.25 \overline{) 1.5625} \end{array}$

$\begin{array}{r} 358 \\ 3.52 \overline{) 1.26016} \end{array}$

$\begin{array}{r} 857 \\ .853 \overline{) 7.31021} \end{array}$

Give later: $\begin{array}{r} 351 \\ .359 \overline{) 1.26009} \end{array}$ $\begin{array}{r} 54 \\ .056 \overline{) 3.024} \end{array}$

$\begin{array}{r} 1252 \\ 1.258 \overline{) 1.575016} \end{array}$ $\begin{array}{r} 24 \\ .0024 \overline{) 57.6} \end{array}$

$\begin{array}{r} 12345679 \\ .8 \overline{) 9.9999999} \end{array}$

$\begin{array}{r} 12345679 \\ .063 \overline{) 7.7777777} \end{array}$

In the latter work, children must bear in mind: (a) That the point in the dividend must be moved as many places as it is moved in the divisor; to do this, it may be necessary to annex zeros. (b) That "vacant spaces" between the point in quotient and the first figure to right or left are filled in with zeros.

Multiplication by a Decimal

This should also be presented inductively. Use eight or ten examples in which the product figures are written; point off answers until children discover that you, "Point off as many places as there are" (in the example). Here again the children must realize that this number of places must be pointed off; if there are not enough places represented by the answer figures given, zeros must be prefixed. The following examples may be used either as presentation in an inductive lesson or as the first assignment.

$\begin{array}{r} .87 \\ 8.3 \end{array}$ $\begin{array}{r} .45 \\ .45 \end{array}$ $\begin{array}{r} 9.7 \\ 9.3 \end{array}$

$\begin{array}{r} 7221 \\ 2025 \end{array}$ $\begin{array}{r} 9021 \end{array}$

$\begin{array}{r} .69 \\ .61 \end{array}$ $\begin{array}{r} 1.25 \\ 1.25 \end{array}$

$\begin{array}{r} 4209 \\ 15625 \end{array}$

2 5.6 .2 5 4	7.5 3 7 5.7	.3 6 5 3.6 5	1 2.3 4 5 6 7 9 5.4
6 5 0 2 4	5 7 0 0 2 1 *	1 3 3 2 2 5	6 6 6 6 6 6 6 6 6
1 2 3 4 5 6 7 9 .0 0 9	.1 2 3 4 5 6 7 9 7.2	1 2 3 4 5 6 7 9 7.2	1 2 3 4 5 6 7 9 .0 0 4 5
1 1 1 1 1 1 1 1 1	8 8 8 8 8 8 8 8 8	5 5 5 5 5 5 5 5 5	5 5 5 5 5 5 5 5 5
1 2 3 4 5 6 7.9 .0 0 0 2 7	1 2 3 4 5 6 7 9 .3 6	1 2 3 4 5 6.7 9 .0 0 6 3	1 2 3 4 5 6.7 9 .0 0 6 3
3 3 3 3 3 3 3 3 3	4 4 4 4 4 4 4 4 4	7 7 7 7 7 7 7 7 7	7 7 7 7 7 7 7 7 7

Later give work like the following so the children will see that we *must* point off as many places as there are (in the example); if there are not enough places in the product to point off, zeros must be prefixed.

.6 5 .0 6 5	.0 0 2 2 2.8	.0 4 9 .0 4 1	.6 3 .0 6 7
4 2 2 5	5 1 6	2 0 0 9	4 2 2 1
.0 0 6 .0 0 9	.0 0 4 8 .4 2	.1 2 3 4 5 6 7 9 .0 0 8 1	.1 2 3 4 5 6 7 9 .0 0 8 1
5 4	2 0 1 6	9 9 9 9 9 9 9 9 9	9 9 9 9 9 9 9 9 9

Teaching the Significance of Decimals

To insure that children have an adequate idea of the significance of a decimal, have them learn *outright* the decimal fractions which are equivalent to the twelve common fractions in common use, namely, $1/2$, $1/4$, $3/4$, $1/5$ (and multiples of $1/5$), $1/3$, $2/3$, $1/6$, $5/6$, $1/8$, $3/8$, $5/8$, $7/8$, $1/10$ (and multiples of $1/10$). The decimal, .669 will then be thought of as "a little more than $2/3$ "; .38546 as "a little more than $3/8$," etc. Knowledge of the decimal equivalents of common fractions in use is very helpful in work in per cent so time is not wasted in acquiring this control.

Reducing a Decimal to a Common Fraction

This should be presented inductively as indicated below; continue to write equivalent common fractions until children tell you how to write them. The process of "reducing to lowest terms" has already been mastered; it need *not* be done until children have learned how to change decimals to common fractions. Later, of course, they will: (a) change the decimal to a common fraction; (b) reduce the common fraction to its lowest terms.

.75 = $\frac{75}{100}$.87 = $\frac{87}{100}$
.375 = $\frac{375}{1000}$.25 = $\frac{25}{100}$
.625 = $\frac{625}{1000}$.0625 = $\frac{0625}{10000}$
.00024 = $\frac{00024}{100000}$	

The children will soon discover: (a) that the figures in the decimal are rewritten *without* the decimal point; (b) that 1 is written as the first figure to the left in the denominator and then as many 0's as there are places in the decimal.

Reducing a Common Fraction to a Decimal

One meaning of a fraction is an indicated division. By taking this meaning of the fraction in reducing fractions to decimals, the work is greatly simplified — we merely *do* the division work, annexing ciphers to the dividend. Thus $\frac{3}{4}$ means 4)3.00; $\frac{7}{8}$ means 8)7.000.

Teaching Names of Decimals — "The Finger Game"

If we must teach names of decimals they should be taught outright. Children may readily recognize *hundredths* in connection with money; \$.01 may be read as one cent or 1 hundredth of a dollar. By inference they will get the name *thousandths* for three-place decimals; *millionths* will be guessed next, so millionths may be given next. Possibly children will guess the name *tenths* for a one-place decimal; but they probably will need to be told *ten-thousandths* and *hundred-thousandths*. The next thing is to mechanize recognition of the names of these six decimals. Children may show one finger when tenths is called, indicating it takes one place to write tenths; two fingers for *hundredths*; three fingers for *thousandths*; four fingers (hiding the thumb) for *ten-thousandths*; five fingers (palm of hand forward, all fingers and thumb shown) for *hundred-thousandths*; and six fingers (the only decimal calling for use of other hand) for *millionths*. Change drill by showing fingers and asking children to give name of decimal written with number of places indicated.

Summary

Summarizing, the teaching of decimals may be simplified by: (1) reading decimals as business men read them; (2) presenting all computation except the two phases indicated in (3) as application of controls gained in computing U. S. money; (3) presenting multiplication by a decimal and division by a decimal inductively, giving pupils the answer figures until control is mastered; (4) teaching reduction of a decimal to a common fraction inductively, not confusing it with reduction of a common fraction to lowest terms; (5) teaching reduction of a common fraction to a decimal as division, annexing ciphers; (6) making the learning of names of decimals a game.

Preparing for First Confession

Sister M. Yvette, O.S.B.

The time is again rapidly approaching when many a busy teacher will be trying to find suitable material to prepare anxious little hearts for the reception of their First Holy Communion. This is not an easy task, and many an instructor's mind is rightly filled with fear.

Fear, I say, and perhaps wonder, too, if she will be able to instill properly into these little hearts a deep hatred of sin and a still deeper love of God. When confronted with this same difficulty, I had recourse to our Lord's own method; namely, that of parables. On account of the different people who came to hear Him, the Saviour occasionally spoke in parables; that is, He told them stories inculcating some particular religious truth.

Since the end of all religious teaching is to bring the Lord Jesus, His Divine influence, His words, His examples, into continuous, quickening touch with the minds and hearts of those whom we are educating, I decided to base my method entirely upon Christ's. I chose the Parable of the Prodigal Son and enlarged upon it somewhat, and added applications so as to adapt it to the present need—Confession and Holy Communion.

Since words, even divine words, grace-saturated, find quicker entrance into the mind and more permanent lodgment therein when accompanied by the vital appeal made by beautiful pictures, I have relied much upon illustrations, and have made posters to accompany, thus bringing home to the child more vividly the various steps of the project.

The Prodigal Son

During our Lord's stay at Jerusalem, for the feast of the Tabernacle, Jesus told the parable of the Prodigal Son to His hearers. He used this story, as you will see, to show that He does not hate sinners, but that He wants them to *give up* sin and be good.

The story is about a man who had two sons. The older son loved his home and wanted to remain near his father. He worked very hard to please him and never caused him any worry or willful pain.

But the younger son did not like to stay at home. He became dissatisfied and said to his father, "Give me my share of your property. I am tired of living at home. I want to go out and see the world." The young boy really had no right to ask his father in advance for the share of what was coming to him of his inheritance. That was very bold. The father became very sad. He knew the son was making a big mistake, but he did not want to force him to stay at home against his will. So he gave him the share of the property ahead of time, and the young son taking it, went away from home into a far-away country. He did not want to stay near his father, because he did not want his father to watch him.

This young boy was no longer satisfied with his father's house. This is a true picture of how we act when we are no longer satisfied with our heavenly Father's house.

We, like this young boy, want to go into a far-away country — by our sins, our big sins. We go far away from God into an unknown land that belongs to the devil. By our conduct we let God know that we are no longer going to try to be good. We are set on leaving Him. This makes Jesus and our Guardian Angel feel very sad. But, they will not force us to stay with them, since we have a free will, and may choose to be either good or bad. Accordingly, they let us have our way. We travel farther and farther away from God by committing sin upon sin. Finally we no longer think of God, but sink deeper and deeper into misery. So this young man acted too, and got into all kinds of trouble.

Going Astray

The young man is now in a strange land — far away from his father. He is making many friends — they are tools of the devil. They are not true friends, since they associate with him only as long as his money lasts. He is so deep in sin now that he does not see this at all. He keeps on sinning and sinning. He is wasting his inheritance, which is his graces. His make-believe friends are having, what they think, a fine time. They do not care a bit for the young man, they only want his money, his soul. In his dissipation he does not even once think of his father or his home. But, the father is thinking of his son. He is praying for him, and wonders if he will ever see him again. Every day he and his dog go down the road, and look, and wonder, if they will ever see him again. This means, God is longing to have this big sinner return. He sees him always, and sees, too, how in Satan's service, he is defiling his soul with numberless unclean acts, words, and desires. Finally, these sins lose their charm for him, and overcome by disgust and remorse he sees, perhaps too late, that he made a bitter mistake by leaving his two fathers — his earthly and his heavenly Father. The money is now all gone. This he notices very suddenly.

The Awakening — Examination

The next morning, after a night of gambling and high living, the friends came again to continue their feasting, but he had to tell them that all his money was spent. The friends then heartlessly went away and left him alone in shame and hunger. He began to get so hungry that he knew no longer what to do. He was getting heart sick for home and for God. He went to his friends for help, but they only laughed and would not even listen to him. Now there came a great famine in that country. The young man now had no money, no friends, no food, no clothing, not even a trade by which he could earn a living. He sat there in despair.

At last, when this wasteful runaway was starving, a man hired him to feed his swine. He was now made to perform the lowest service in order to live. He was so hungry that he was willing to eat the husks that were thrown to the pigs. The latter were his only friends now. That means that he had only the bad angels for his friends because he was steeped in mortal sin.

As he sat there in his ragged clothes and nothing but filth around him, with nothing proper to eat, his heart pined for his father

and his true home. He thought how good his father had always been to him, how even the servants at home had plenty to eat and clothes to wear. "They have plenty to eat at home," he said, "and I am sitting here in misery and am dying of hunger. Oh, had I only stayed with my good father, I would now be spared this shame and pain of soul!" He sees now, too, how heartlessly he has left his God, how he threw away sanctifying grace, or the love of God, and exchanged it for the love of the devil. He longs with all his heart to be again with his God.

Sorrow and Amendment

With determination he jumped up and said, "I am going back to my Father now, no matter what happens. I'll say, 'Father, I have sinned against Heaven and against thee. I am not worthy to be called thy son. Just make me one of your hired servants' — meaning, I will willingly do the work of a hired man, if you will only forgive me and receive me back once more. He left the swine and started for home. That is to say, he carried out his good resolution. He did not walk but ran; he felt so good already just to think he was going to be a friend of God, and see his Father again whom he had left in so cold and ungrateful a way. This is how the sinner feels, even before he confesses his sins to the priest.

The prodigal had now done all that was required for a good confession. He resolved to return, to be sincerely sorry, to flee the occasion of sin, to humbly ask forgiveness, and in humility to take the place of a servant, and to make good the wrong he had done. Jesus wants us here to remember that, when we sin, we go far away from Him. But, if we are sorry for our sins and do not want to commit them any more, we may with all confidence come back to our heavenly Father, just as this Spendthrift had done.

Confession

As he and his dog had so often done before, the father went out on the hill to see if his son were coming. He looked up and down the road; suddenly he saw a dark spot in the far distance. He knew it was his son, and ran to meet him accompanied by the dog. How Towser did jump and bark for gladness! How happy the two were as they came nearer and nearer to the son. Finally the son sees that the man nearing him is his father. (The son, too, had been running to reach home faster.) He stops running and begins to fear. His whole sinful past hangs like a millstone about his neck. In a slow, hesitating manner, he approaches his father, in rags, shame, and grief. How woefully changed were his appearance and spirits since the day he had left home!

The father and son now meet. Falling at the feet of his father, the son tries to speak but cannot because he is overcome with grief of soul. The father falls around his neck and kisses him. This kind act assures the son that his father has forgiven him and is no longer angry with him. Now he has the courage to speak and to confess, amid tears, "Father, I have sinned against Heaven and before thee. I am no longer worthy to be called thy son!"

We see the son kneeling before the father and acknowledging his guilt, in true, perfect contrition. We must likewise contritely confess our sins in order to be forgiven by God. Have you noticed that the father met the wayward son in loving embrace and kissed him, before either he or his son spoke? So does our heavenly Father act toward us, after we have left Him through mortal sin, but are resolved to come back as wayward little sheep. He hastens to meet the sinner by bestowing upon him His actual grace, that grace which gives him courage to confess his sins. Then He gives him the kiss of peace, which represents peace of soul, already before the sinner has actually confessed his sins.

Forgiveness

The fatted calf is ordered to be killed and a banquet prepared for the prodigal son. We have left the picture where father and son are in loving embrace, and the son has made his confession, or has at least begun to do so. The father did not let the son continue his confession, but said to the servants, who, noticing the excitement, had run down the road to see what was the matter. "Go, quickly, bring the best robe you can find and put it on him. Put shoes on his feet and a ring on his finger, and bring the fatted calf and kill it, and let us eat and be happy, because this my son was dead and has come to life again; he was lost and is found." This is what Jesus says, too, when a sinner comes back to Him. There is much joy in heaven when one sinner comes back to life and does penance, and the angels and saints rejoice. So, too, was there much rejoicing in this family.

The son and the father are now nearing the house. The mother is coming out. As soon as the son sees his mother he again falls down in sorrow, pleading forgiveness. The poor, dear lady! She, too, is weeping for joy because she is so happy to welcome her son back. The mother represents the Blessed Virgin Mary when a repentant child returns to her Son. The servants now come with the clothes that the father has ordered; the angels are likewise bringing the sinner God's spiritual garments.

Meaning of These Clothes (Reinstatement as Child of God)

The son received a new garment, the robe of sanctifying grace. He is clothed with the best robe to prove that, even though he returns home as a poor beggar, his good, kind father again receives him as an honored guest. He places on the boy's finger his own most precious seal ring, the pledge that this wayward son will be trusted again as one trusts a true friend, meaning, that God receives him again as His own dear child and as an heir of heaven. The father orders shoes to be put on the boy's feet to show that he takes him back as a son, not as a hired servant. (In those days servants did not wear shoes.) This also signifies that he will receive many new graces from now on to walk with God.

The Great Banquet of Rejoicing — Holy Communion

The fatted calf having been killed and roasted, a great Feast is quickly prepared.

The servants run to and fro, carrying fruit and cakes and so many other good things that the half-starved boy has not seen for a long time.

We see him sitting at a richly laden table, between his father and mother. His dear sisters are kinder to him than ever. The servants show him all possible respect, because the father wishes it so. All are trying to serve him, and all are happy together, because God is celebrating with the recovered son, the banquet of rejoicing—The grand banquet of Holy Communion.

The Jealous Elder Son

Now comes the second part of the story—the part in which our Lord shows us that His Heavenly Father is grieved whenever we do not receive penitent sinners as lovingly and as gladly as He receives them.

His elder son was out in the field when all this happened. When he came near the house he heard music and dancing. Surprised, he calls one of the servants and asks what is going on there. The servant told him his lost brother had come back, and how happy the father was about it that he killed the fatted calf and was having a banquet. The older brother became

so jealous and angry that he refused even to go into the house. His father then came out and tried to coax him, but the more he coaxed, the more angry the son became. He said to the father, "I have served you for so many years and have never transgressed your commandments, but you never gave me a feast with my friends. But, as soon as this thy son (he did not even call him brother, he was so angry) came back after wasting all thy wealth, thou immediately killest the fatted calf." The father calmly replied, "Son, all I have is yours. But, it is fitting that we should make a feast for this brother of yours who was dead and has come back to life again, who was lost and is found."

That was all Jesus told of the story. He does not tell us if the jealous older brother joined the Feast or not. He must have felt very bad to see the older brother so very unkind to his younger brother who had fallen into sin, but had repented sincerely.

The moral we should take from this story is, to take to heart the misery of the sinner, and avoid separating ourselves from God. The return is difficult and mortifying, and often causes the sinner much worry and pain.

Classroom Adaptation of "Learning and Using Words"

Sister Mary Presentina, O.S.F.

The December, 1936, issue of THE CATHOLIC SCHOOL JOURNAL presented in part an address broadcast over the radio by Rev. Francis P. Donnelly, S.J. It is aptly entitled "Learning and Using Words." Every line of this splendid article is replete with thought and helpful suggestions. Many teachers, however, while agreeing with the writer in his thesis, do little or nothing to make his thought "live" in their classrooms. They applaud his achievements but consider his method too difficult, too restricting, for use in the ordinary grade school. The following slightly modified stenographic report of an English class of eighth-grade boys is a concrete demonstration of the workability of the method advocated by Father Donnelly.

In order to conserve space, replies from various members of the class to one situation are grouped as a unit. The question-and-answer form of conducting the lesson has been retained throughout with the view of showing the different intermediate steps more clearly. There are three parts to the lesson. The introduction consists of a drill made interesting to the class by suggestions from the teacher. Part I pays attention to the technique of sentence imitation while the final stage of the lesson concerns itself with the paragraph. In this part of the work, use is made of the vocabulary mastered in the Introduction, and of the skill acquired in sentence analysis and imitation of Part I. This treatment is not intended as an exhaustive demonstration of the method of procedure in the teaching of English composition; it is offered rather for its solid evidence of the merits of

Father Donnelly's method as seen in the work of the pupils of an eighth grade.

Introduction

Teacher: How many of you like pictures? Good! This afternoon we shall make pictures just as truly as an artist does. In order to paint a pretty picture an artist needs material—paints, brushes, crayon, etc. We, too, need material; the first thing that we shall do, then, is to gather material for picture sentences and picture paragraphs. Ready?

Note: Drill should be lively, snappy, and keen.

Vocabulary Drill

Teacher: Picture to yourself someone whom you love. Look at your subject very closely. Pay special attention to the hair. What kind of hair did you see? Which one word will describe it best?

Pupils:

auburn hair	bristling hair	flowing hair
unkempt	matted	groomed
coarse	woolly	bristly
tangled	braided	silvery
bushy	wavy	crisp
bobbed	long	short
brown	light	dark
gray	knotted	glossy
yellow	kinky	flaxen
false	bleached	dyed
smooth	grizzled	wiry
singed	shining	beautiful

Teacher: Good! Eyes closed again! This time represent to yourself an historical character. Note in a special manner the eyes. Look at them closely. What kind of eyes did you see?

Pupils:

keen eyes	quick-eyes	blind
deep-set	gray	squinting eyes
piercing	bulging	sparkling
shrewd	good	mischievous
cunning	kind	brown
clear	dull	tear-dimmed
glassy	restless	laughing
twinkling	dreamy	sad
expressive	weak	honest
fair	glary	spectral
stern	fascinating	blue
blood-shot	beady	sharp

Teacher: Excellent! Close your eyes. Recall to mind anyone whom you have seen today—on the street, in school, at home, anywhere. What word will best describe the form or figure?

Pupils:

robust form	lank form	slender form
straight	erect	delicate
graceful	solid	gigantic
crippled	noble	athletic
perfect	stout	deformed
broken	frail	commanding
standing	gaunt	loose
jointed	crouched	double-jointed
slim	stately	well-proportioned
rugged	broad	broad-shouldered
short	stocky	stooped
sturdy	heavy	wieldy
gawky	majestic	

Teacher: Very good! Picture number four. See a character about whom you have read in fiction, for example, Tom Sawyer, Jim Hawkins, or Uncas. Watch his manner of action or his general demeanor. How would you best describe it?

Pupils:

courteous manner	dignified manner	lovely
modest	agile	friendly
boastful	frank	graceful
retiring	polite	haughty
pompous	prompt	soldierly
careless	dainty	diffident
slovenly	bashful	awkward
clownish	charming	respectful
blustering	quiet	defiant
suspicious	selfish	courteous
fickle	fearless	solemn

Teacher: Close your eyes! Now you are asleep; you dream; elves, dwarfs, fairies, goblins, and witches pass by. Single out one individual. Study the expression on the face. What kind of expression did you note?

Pupils:

cheerful	cold	ugly
expression	expression	expression
sour	cruel	stern
frank	blank	kindly
honest	crafty	shrewd
earnest	sincere	cunning
ignorant	empty	hideous
innocent	intelligent	thoughtful
kind	comical	cheerful
distrustful	sorrowful	snarling
mean		deceiving

Teacher: Splendid! This time you are on active duty on our school patrol. The long line of children moves on steadily. Suddenly your attention is attracted by a dress a certain child is wearing. You almost forget to direct the traffic. What kind of dress was it that almost caused you trouble?

Pupils:

foreign dress	becoming dress	gaudy dress
modest	quaint	tasteful
old-fashioned	simple	singular
neat	magnificent	slovenly
inappropriate	rough	costly
plain	styled	rich

striking	flimsy	tidy
civilian	cheap	new
colonial	silken	modern
torn		

Teacher: Excellent! Close your eyes! It is a holiday season. You are standing at the corner of 12th and Market Streets while a vast army of people are surging by. Single out a certain individual. Watch his step. What kind of step did he have?

<i>Pupils:</i>		
shuffling step	martial step	stealthy step
mincing	regular	dainty
measured	bold	cautious
long	short	determined
fast	brisk	haughty
faltering	light	wearry
dancing	trotting	wreckless
dangerous	false	

Teacher: Think of "teeth." What kind of teeth might a person have?

<i>Pupils:</i>		
straight teeth	irregular	gleaming teeth
even	large	pearly
prominent	protruding	white
strong	false	sharp
decayed	broken	clean
yellow	receding	perfect
missing		

Teacher: Imagine that you are present at a festival in a little quaint European village. Listen to the chatter and the singing and the constant hum of voices. Pay particular attention to one person who is speaking. What kind of voice had he?

<i>Pupils:</i>		
shrill voice	musical voice	sweet voice
high-pitched	gentle	hoarse
low	rasping	melodious
harsh	grating	agreeable
clear	cold	quivering
distinct	ringing	resonant
cracked	gruff	discouraged
hollow	commanding	unseen
pleading	unkind	weak
	muffled	

Teacher: Now think of "lips." What kind of lips did you recall?

<i>Pupils:</i>		
puckered lips	generous lips	wide lips
full	piqued	determined
purple	firm	open
weak	tempting	parted
blue	thin	quivering
painted	thick	curled
parched	set	deceiving

Part I.

Teacher: Very, very, good. Now since we have gathered our material for picture sketching, we shall go to the second step of our work and learn how to use it. An artist must not only have brushes and paint but he must also know how to use them. So it is with us. It is not sufficient for us to have a large supply of words at our command; we must know how to use them. We can learn this best of all by studying a model. Watch this closely. Study the construction of this sentence. (Teacher writes on board, providing space for interlinear work.) It was a pretty picture Narcissa made sitting on the doorstep, leaning against the doorpost.

Teacher: Read the sentence. Can anyone give me the construction of this sentence?

Thomas: This is a simple declarative sentence. It is introduced by the indefinite pronoun "it" and it contains two participial phrases modifying Narcissa.

Teacher: Good! Now listen. (Says very slowly.) It was a beautiful picture Grandpa made sitting by the fireside, reading the paper. Can anyone tell me what I did?

Louis: You substituted "beautiful" for "pretty," "grandpa" for "Narcissa," "sitting by the fireside" for "sitting on the doorstep," and "reading the paper" for "leaning against the doorpost." (While Louis answers, the teacher cancels or crosses off the words for which others were given so that the board looks like this.

It was a pre(t)ty picture Nar(c)issa made sitt(ing) o(n) t(h)e door(s)tep, lea(n)ing aga(i)nst t(h)e doo(r)post.

Teacher: Can anyone see the relation the "grandpa" sentence bears to the "Narcissa" sentence?

Joseph: Like the "Narcissa" sentence it is simple declarative; it is introduced by the indefinite pronoun "it" and contains two participial phrases.

Teacher: Very good! In other words, we may say it is perfectly parallel to the Narcissa or model sentence. Let us now see whether we can form sentences exactly like the Narcissa sentence in form or structure. What other kind of picture might we have besides a pretty picture?

Victor: I think we could also have a glorious picture.

Teacher: (Writes "glorious" in yellow chalk under "pretty.") Who makes the glorious picture, John?

John: Christ makes the glorious picture. (Teacher writes "Christ" in yellow chalk under "Narcissa.")

Teacher: Under what circumstances did Christ make a "glorious" picture?

John: Christ made a glorious picture rising from the dead, terrifying the soldiers.

Teacher: Good! (Writes in yellow chalk "rising from the dead, terrifying the soldiers" under "sitting on the doorstep, leaning against the doorpost.") Read the sentence as it is now.

Harry: It was a glorious picture Christ made rising from the dead, terrifying the soldiers.

Teacher: In what respect is the second sentence like the first?

James: The second sentence is exactly the same as the first sentence in form or structure. It is simple declarative; it is introduced by the indefinite pronoun "it" and it contains two participial phrases modifying Christ.

Teacher: Very good. Think again. What other kind of picture might we have besides a pretty and a glorious picture?

Robert: I think we could also have a thrilling picture. (Teacher writes "thrilling" in orange-colored chalk under "glorious.")

Teacher: Who could make the thrilling picture?

Joseph: I think Sergeant Jasper would make a thrilling picture.

Teacher: Under what circumstances would Sergeant Jasper make a thrilling picture? (Teacher writes.)

Herman: Sergeant Jasper made a thrilling picture leaping over the ramparts, saving the American flag. (Teacher writes.)

Teacher: Now read the sentence, Charles.

Charles: It was a thrilling picture Sergeant Jasper made leaping over the ramparts, saving the American flag.

Teacher: Good. Notice that the secret of success in imitating a model sentence consist in constructing a parallel sentence to the model, so that, as far as construction is concerned, it is exactly like the model, although the thoughts may be entirely different.

Teacher: Look at the model closely. Study it carefully and see whether you can give me sentences, modeled on the "Narcissa" sentence, that are suggestive of "home."

Pupils:

1. It was a beautiful picture Alice made sitting on the lounge, holding the baby.

2. It was a beautiful picture my mother made standing in the garden, gathering flowers.

3. It was a splendid picture Frank made helping his father, cutting the wood.

4. It was a thrilling picture John made crossing the fence, risking his life.

5. It was an amusing picture Tom made sitting on the fence, eating an apple.

6. It was a beautiful picture John made leaning against the tree, reading a book.

7. It was a beautiful picture the baby made kneeling by the bed, saying his prayers.

Teacher: Very good. Now see whether you can give us sentences suggested by history.

Pupils:

1. It was an inspiring picture Charles Carroll made sitting in the hall, signing the Declaration of Independence.

2. It was a glorious picture General Pershing made leading his victorious troops, drilling before the capitol.

3. It was a sad picture Washington made going through the camp, looking at his wounded men.

4. It was an impressive picture Nathan Hale made giving up his life, regretting he had but one to give.

5. It was a glorious picture Betsy Ross made sitting on the stool, making the first American flag.

6. It was a glorious picture Sherman made, riding twenty miles, saving the day.

7. It was a wonderful picture General Grant made standing in the room, refusing Lee's sword.

Teacher: Splendid. This time give us sentences suggested by our holy faith or religion.

Pupils:

1. It was a sad picture Peter made sitting in the Upper Room, weeping for his sins.

2. It was a treacherous picture the Mohawks made seizing Father Jogues, making him a prisoner.

3. It was a magnificent picture His Eminence the Cardinal made, ascending the altar steps, celebrating the Pontifical Mass at the Stadium.

4. It was a pitiful picture Our Lady made going from door to door, begging shelter for her child.

5. It was an impressive picture the Crusaders made crossing the country, saving the Holy Land.

6. It was a beautiful picture St. Francis made, talking to the birds, telling them to praise God.

7. It was a majestic picture Christ made standing in the boat, stilling the waters.

Teacher: Very good. Now let us have a

miscellaneous array of picture sentences, some amusing, some pathetic, and others interesting. In fact, any kind will do, just as long as they are parallel to the Narcissa sentence.

Pupils:

1. It was a sad picture the cripple made stumbling along the road, begging for alms.

2. It was an amusing picture George made sitting on the bank, baiting his hook.

3. It was an inspiring picture the fireman made, stumbling down the ladder, carrying the unconscious child.

4. It was a thrilling picture Babe Ruth made sliding home on his side, warning the catcher of his spikes.

5. It was a thoughtful picture the lawyer made looking at the criminal, leaning against the chair.

6. It was a sad picture Ethel made kneeling on the grave, leaning against the tombstone.

7. It was a commanding picture Washington made sitting on his horse, urging his men to go onward.

8. It was a glorious picture Barbara Fritchie made defying death, upholding the American flag.

9. It was a beautiful picture Jesus made blessing His Apostles, ascending into heaven.

10. It was an inspiring picture the boy made sitting on the floor, studying his lessons.

11. It was a cowardly picture Hull made surrendering the fort, giving up all Michigan without firing a gun.

12. It was a heartbreaking picture the soldier made kissing his family, going to war.

13. It was a terrible picture the Indians made riding their horses, massacring the people.

14. It was a brave picture Molly Pitcher made taking her husband's place, fighting for her country.

15. It was a sad picture the poor lady made begging for money, shivering in the cold.

16. It was a ludicrous picture Ichabod Crane made sitting on old Gunpowder, holding on to his mane.

Part II.

Teacher: Very good. Now that we understand the principle of imitation in sentences, let us apply it to the picture paragraph. We have here a beautiful picture paragraph on Sir Francis Drake. (Teacher hangs up chart on which is printed the following paragraph.)

SIR FRANCIS DRAKE

Who is that short, sturdy, plainly dressed man who stands with legs a little apart and hands behind his back, looking up with keen gray eyes into the face of each speaker? His cap is in his hands, so you can see the bullet head of crisp brown hair and the wrinkled forehead, as well as the high cheek bones, the short, square face, the broad temples, the thick lips, which are yet as firm as granite. A coarse, plebeian stamp of man; yet the whole figure and attitude are that of boundless determination, self-possession, energy; and when at last he speaks a few blunt words, all eyes are turned respectfully upon him, for his name is Francis Drake. (Charles Kingsley)

Teacher: Will someone please volunteer to read this for us? Well, Thomas?

Pupil: (Reads entire paragraph aloud.)

Teacher: Good. Suppose we wish to imitate this paragraph, what shall we have to do first?

Pupil: If we wish to imitate this paragraph, we must first analyze it.

Teacher: Fine! Can someone tell us how many sentences are in the paragraph?

Pupil: (Counts.) In this paragraph there are three sentences.

Teacher: Read the first sentence, John.

Pupil: (Reads first sentence.)

Teacher: Look at the sentence closely. Study its construction. Can someone give us the analysis of the sentence?

Pupil: This is a complex interrogative sentence. It is introduced by the interrogative pronoun "who" and it contains both a relative clause and a participial phrase.

Teacher: Very good. Suppose we wish to imitate this sentence what must we bear in mind, Francis?

Pupil: If we wish to imitate this sentence we must be careful (1) to have a complex interrogative sentence; (2) to see that it contains both a relative clause and a participial phrase.

Teacher: Excellent! Who will read the second sentence for us?

Pupil: (Reads second sentence.)

Teacher: How did the author develop sentence two?

Pupil: The author developed sentence two by enumeration.

Teacher: If you wish to imitate this sentence what must you do?

Pupil: If we wish to imitate this sentence we must develop it by enumeration.

Teacher: Fine! Now, will someone stress the points which Charles Kingsley enumerated in sentence two?

Pupil: Charles Kingsley enumerated: (1) The bullet head; (2) the crisp brown hair; (3) The wrinkled forehead; (4) The high cheek bones; (5) the short square face; (6) The broad temples; (7) The thick lips.

Note: (Vocabulary Drill of the Introduction useful here.)

Teacher: Look, Thomas (teacher writes on board "for'd"). How would you pronounce this?

Pupil: for'd.

Teacher: Read sentence three, Robert.

Pupil: (Reads sentence three.)

Teacher: Why is sentence three interesting?

Pupil: Sentence three is interesting because the author withholds the name of the person he is describing until the very end.

Teacher: How will you imitate sentence three?

Pupil: I will imitate sentence three by withholding the name of the person I am describing until the very end.

Teacher: That's fine! Now for some real work. Let us make the parallel paragraph to "Sir Francis Drake" our masterpiece. On the typed copies of the description insert between the lines such words, phrases, or clauses as are necessary to describe the person you have in mind. Select any character you wish, from history, such as a general, a president, or an orator; from fiction, such as a villain, a hero, or a jester; from your home circle of friends, such as Mother, Baby, or Grandpa. If you care to,

you may create a character of your own to suit your fancy. Others might prefer to take a character from the motion pictures or from the comic supplement of the Sunday newspaper. Determine whom you wish to describe; do it according to the model "Sir Francis Drake"; watch the mechanical details also. Recall the words we had in the beginning of this lesson. Use them in your description. All ready? Begin!

Pupils: (Write as instructed, between lines.)

Teacher: When you are finished you may raise your hands. If anyone needs help, he may come to me. Since you are finished first, Herman, we shall be glad to hear what you wrote.

Pupil: (Stands before class and reads):

Who is that tall, lank commonly dressed man who stands towering before the people with hands uplifted in emphasis, exhorting them with a deep patriotism to be true to the Northern cause? His head is uncovered, so you can perceive the well-formed head of jet-black hair and the furrowed face, as well as the noble brow, the prominent nose, the parted lips, which are uttering an immortal speech. An honest, industrious type of man; yet the entire figure and attitude are that of service to God and man; and when at length he utters the undying plea for "a government of the people, by the people, and for the people," all hearts pledge loyalty to his cause, for his name is Abraham Lincoln.

Teacher: Very good. That was very beautiful. Has anyone a description that is not suggested by history? (Hands) Very well, Edward, we shall be pleased to have yours.

Pupil: Who is that noble, perfect, beautifully vested priest who kneels with great devotion and with earnest zeal, looking up with dark-brown eyes to the tabernacle of his God? His biretta is lying on the altar steps so you can see the well-formed head of smooth gray hair and the high forehead as well as the intelligent face, the broad temples, the full lips which are often used in praising his Master. A quiet, retiring stamp of man, yet the whole figure and attitude are that of boundless determination, piety, and goodness and when at last he intones the psalms in his sweet, low voice, all eyes are turned respectfully upon him, for he is our own Father O'Neill.

Teacher: Splendid. I am sure Father O'Neill is proud of you. Anyone else ready?

Pupil: Who is that sweet, elderly, kind-looking woman, who sits with crochet and knitting basket in her lap, listening with rapt attention to the prattle of the babes at her knee? Her comb in her hair and you can see the shapely head of silvery gray hair and the wrinkled forehead, as well as the short smiling face, the kind expression, and the thin lips which are generally praying. An unassuming, humble stamp of woman; yet the whole figure and attitude are that of kindness, gracefulness, and good cheer; and when at last she speaks a few soft words, all eyes are turned lovingly upon her, for she is Grandma Oaks.

Teacher: Very good. You gave us a vivid picture of your Grandma. What about yours, John? Will you read it for us please?

Pupil: Who is that tall, slender, elegant-

ly dressed man who sits with legs crossed and hands upon his desk, looking down with large gray eyes at the immortal document, the Declaration of Independence? His cocked hat is on his knee, so you can see the highly powdered wig, as well as the prominent nose, the serious face, the burning cheeks, the thin-drawn lips which so often urge separation from the British rule. A fine democratic stamp of man; yet the whole figure and attitude are that of independence, freedom, and liberty and when at last he speaks a few stirring words to his colleagues, all eyes are turned admiringly upon him, for he is the Charles Carroll of Carrollton fame.

Teacher: Splendid, you did very well. Has anyone described a teacher? Good! Supposing you let us hear yours, James.

Pupil: Who is that kind, elderly gentleman who sits on the bench surrounded by boys, looking intently into their open faces while they try to answer him well? His head is uncovered so you can see the well-formed head of snow-white hair and the intellectual forehead, as well as the kind fatherly eyes, the clean shaven face, and the parted lips, which are encouraging the lads in their efforts. A deeply religious and cultured type of man; his whole figure and attitude denoting service in the Vineyard of the Lord, and when at last he rises to leave, all the youngsters follow him down the court for he is their teacher—the great educator St. John Baptist de La Salle.

Teacher: Excellent, James. I am sure St. John Baptist de La Salle will bless you for that. Will anyone else volunteer to read his?

Pupil: Who is that pretty, little, baby girl, who is lying on the coach, cooing and smiling into her mother's sweet face? Her knitted cap is on the coach, so you can see the round head of the crisp white ringlets, the pink forehead, the dimpled cheeks, the little round face, the dark-blue eyes, the baby lips, which are vaguely trying to speak. A winsome, happy, and contented babe; the whole figure suggesting good health and care, and when baby utters a few little sounds her mother gazes at her fondly, for she is her own sweet child.

Teacher: That was sweet, Harry. Now just one more. Whom shall we select? Let us hear yours, Francis.

Pupil: Who is that keen, fiery, eloquent orator who courageously denounces British oppression in the Virginia assembly, stirring the colonists to action in their struggle for independence? He wears no hat, so you can see the well-formed head of braided hair and the noble brow, as well as the high cheek bones, the full strong face, the broad temples, the parted lips, which are uttering the immortal plea, "Give me liberty or give me death!" An independent, courageous sort of man; the whole figure and attitude being that of boundless determination, undying energy, liberty; and when he finishes his speech, all voices are raised in cheer, for his name is Patrick Henry.

Teacher: Fine! Now that our time is limited, we shall close with the recitation of the English Creed. I am sorry we cannot take time to let you read your composition; however, I shall read your composition this evening and give you your credits accordingly.

You may all rise. Thomas, please.

Pupil:

I believe that the English language is a beautiful language which I can dishonor by leaving off the last syllable of words.

I believe that the beauty of the English language requires of me a good American "Yes" and "No" instead of a grunt such as "whu" "umh" "yeh" or "nope."

I believe that the English language is a choice language when spoken correctly, for this reason I will guard against common grammatical errors and the use of slang and vulgar expressions.

I love the United States of America and I love my country's flag and language;

therefore I promise to improve American speech by enunciating distinctly, by speaking pleasantly and sincerely, and by avoiding rough and grating tones.

I also promise to make the English language a beautiful language for the many boys and girls of foreign nations who come here to live so that they can learn from me to love America, her language and her flag.

Note: Other compositions based on the same model were submitted by all of the pupils of the class. While the structure was the same, the subjects were different, thus giving opportunity for originality both in content and in subject matter.

A Study of the Proper of the Mass for the Fifteenth Sunday After Pentecost

A School Sister of Notre Dame

Editor's Note. This is the first of a series of articles showing how various teachers conduct lessons on the proper of the Mass for individual Sundays. We shall welcome your comment on these lessons and any suggestions which you wish to make.

Introit: Ps. 85:1-3. Bow down Thy ear, O Lord, to me and hear me: Save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day. Ps. 85:4. Give joy to the soul of Thy servant; for to Thee, O Lord, I have lifted up my soul. V. Glory be to the Father.

This Introit is a fervent prayer that might well be memorized and recited in every necessity. It possesses all the elements that should characterize a good prayer. Faith, confidence, humility, desire, perseverance. It contains a petition not only for temporal favors (which perhaps most of our prayers contain), but above all it is a plea for the "one thing necessary," Eternal Salvation.

The words "Give joy to the soul of Thy servant," etc., are taken from the 85th psalm, a prayer which the Royal Psalmist addressed to the Lord for himself to obtain His assistance. Spiritual joy renders the work of attaining our salvation less arduous. It is a gift of God for which we ought often to pray.

Collect: May Thine abiding loving kindness, O Lord, cleanse and fortify Thy Church: and forasmuch as without Thee it can never be well with her, may it be at all times Thy grace that governs her. Through our Lord.

The Collect expresses need of God's assisting grace on the part of His Church, if she is to fulfill her divine mission. Purity and strength are essential qualifications for the members of Christ's Mystical Body, if they are to achieve the purpose of their exalted calling. Spiritual strength is conditioned by purity of heart, and the gift of purity may be obtained by earnest prayer.

Examples: The early martyrs: St. Agnes, St. Pancratius, St. Tarcisus, etc.; Sir Galahad, of whom it was said: "His strength was as the strength of ten, because his heart was pure."

Epistle: St. Paul to the Galatians,

5:25,26; 5:1-10. Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let everyone prove his own work, and so he shall have glory in himself only, and not in another. For everyone shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

In this epistle, or letter, St. Paul tells the Galatians, who have been converted from Judaism to Christianity, that they must now live according to the Spirit, that is the Holy Ghost, who animates the soul by His grace, enlightens, inflames, admonishes, teaches, and gently impels the heart to do good. This the Holy Spirit does in behalf of each one of us, if we keep our souls in the state of sanctifying grace. We must, therefore, regulate our conduct according to our knowledge of the spiritual life, and devote ourselves to the practice of humility and charity, virtues which make us Christ-like, and help us to exercise a good influence upon others, especially upon those who are not of the Faith.

Charity should urge us to help others bear their burdens; to correct sinners and lead them back to the path of virtue; to bear the faults and imperfections of others as meekly and patiently as we wish them to bear with our faults and shortcomings. Thus we shall fulfill the law of Christ.

We should never consider ourselves per-

fect, raising ourselves above others, criticizing their failings, etc. True glory consists in knowing ourselves, admitting our faults and evil tendencies, and endeavoring to rid ourselves from them.

We ought always to be grateful to those who instruct us in our Holy Faith, and give to them willingly part of our material possessions.

What we sow we shall one day reap. If we indulge our passions, and follow our evil tendencies, we shall reap death and destruction. If, however, we follow the inspirations of the Holy Spirit, we shall reap the fruits of everlasting life.

Gradual: Ps. 91:2,3. It is good to give praise to the Lord; and to sing to Thy name, O most High. To show forth Thy mercy in the morning, and Thy truth in the night. Alleluia, alleluia: Ps. 94:3. For the Lord is a great God, and a great King over all the earth. Alleluia.

The Gradual is taken from the Psalm of David, and reminds us of our duty to give praise to the Lord, and to honor His holy name. To praise God means to rejoice at His infinite perfections, and to glorify Him because of these perfections. For this purpose we have been created, and this will be our eternal occupation in heaven. David gave us a beautiful example of this in his Psalms; the three youths in the fiery furnace sang the praises of God; the Blessed Virgin in her wonderful canticle, the Magnificat, praised God for the wonders He had wrought in her regard. St. Paul in his letter to the Ephesians writes: "Be ye filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord." 5:18,19. And to his disciple Timothy the great Apostle writes: "To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever." I Tim. 1:17.

Gospel: Luke 5:11-16. At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited His people.

Christ's Compassion with the Widow. Christ showed compassion with the Widow of Naim to convince us that God takes the sorrowful under His protection, and is to them a consoler and a helper. Already under the Old Law the Jews were admonished to refrain from doing harm to widows and orphans. We read in Exodus: "You shall not hurt a widow or an orphan. If you hurt them they will cry out to Me; and I will hear their cry."—22:22,23.

Christ's words, "weep not" were not intended as a reproof to the poor widow, but as a plea to moderate her grief. Tears, it

is true, are of no value to the dead; however, they afford the afflicted human heart a means of lessening sorrow and pain. Christ Himself wept at the death of His friend, Lazarus. We should not mourn over the death of our relatives and friends as those who have no hope, but as those who believe in the future resurrection. Resignation to the Will of God, together with prayer and good works, will be of more use to our dear departed than excessive mourning and weeping.

Death Comes to All. No one can escape death. Youth and good health are not a safeguard against the Angel of Death. The son of this poor widow was still in the prime of life, as we learn from the words of Jesus: "Young man, I say to thee, arise"; yet the sentence of death was pronounced upon him. It is well for us always to be prepared for death, since we know not the day or the hour when it will come upon us. We know that for each one of us death is certain; we know that it will come soon, for in comparison with Eternity the longest life is as but a day; we know that it might come upon us suddenly, and we know that in all probability we shall die as we have lived. If we have lived a good life, we shall die a good death; but if we have lived an evil life, we shall die a bad death. It is well, therefore, to live each day as we should wish to have lived at the hour of death.

Respect for the Dead. The Gospel tells us that a great multitude accompanied the funeral of the widow's son. To bury the dead is a work of mercy, very pleasing and meritorious in the sight of God.

Catholics are buried in consecrated ground through reverence for their bodies which once have been temples of the Holy Ghost. (An instruction on the ceremonies used at funerals might be in place here.)

Offertory: Ps. 39:2,3,4. With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

The Offertory is again taken from one of the Psalms, and refers to Christ's coming and redeeming mankind. It expresses the Psalmist's desire and hope of the Redeemer, as well as his joy and gratitude for the grace of salvation. Our hearts should be filled with the same sentiments, for in a very short time the Saviour will come down upon the altar, and will hear our prayers of petition and of praise.

Secret: May Thy Sacraments, O Lord, be our safeguard; and may they defend us against all the attacks of the evil one. Through our Lord.

The secret prayer expresses our trust in the efficacy of the Holy Sacrifice of the Altar. We pray God that through His sacraments we may be protected against all evil.

Communion: John 6:52. The bread that I will give is My flesh for the life of the world.

The Communion is taken from the sixth chapter of the Gospel of St. John, in which the Evangelist records the promise of the Holy Eucharist. After the miracle of the loaves and fishes, those who had been fed with the miraculous bread followed Jesus across the sea. But Jesus knowing that they

had followed Him because they "did eat of the loaves," took occasion to teach them that to nourish the soul is more important than to feed the body. He spoke to them of the Institution of the Holy Eucharist, of another Bread, His own flesh for the life of the world.

Postcommunion: In soul and in body, O Lord, may we be ruled by the power working within us of the heavenly gift Thou hast vouchsafed us: so that, the graces flowing therefrom, and not the impulses of nature, may inspire all our actions. Through our Lord.

In this prayer we ask God that the Holy Eucharist may produce its effects within our souls; that we may henceforth live, no longer according to the flesh; that is, according to our evil inclinations, but according to the Spirit as St. Paul admonishes us in the Epistle. The graces flowing from the worthy reception of Holy Communion will enable us to do this.

Good-Health Town: A Primary Project

Sister M. Hermelanda, O.S.F.

In inculcating good-health habits, the following project proved very successful with a class of 38 pupils in the first and second grades.

After a spirited health discussion, which brought the children to a realization of the great need of good health in order to develop a sound mind in a strong body, and thereby make it possible to do good school-work, we decided to build a "Good-Health Town" on our sand table. Before building the town, we formulated the following health rules, which were written on the board, read, and explained:

1. Drink as much milk as possible, but no tea or coffee.
2. Brush your teeth well at least once a day.
3. Sleep ten hours each night with windows open.
4. Play outdoors part of each day.
5. Eat fruit, vegetables, and a cereal every day.
6. Have clean hands and finger nails.
7. Have clean face, neck, and ears.
8. Take a full bath at least once a week.
9. Have and use a handkerchief every day.
10. Sit and stand straight.
11. Keep fingers and pencils away from your nose and mouth.
12. Go to the toilet at a regular time every day.

Later these rules were typewritten and tacked on a bulletin board near the sand table. Here was also a list of the children's names followed by their respective house numbers, and a column for each month in which was kept a record of their health chores. If one failed in keeping a rule, a check was placed in the column after his name. Any child receiving five checks in one week, forfeited his living on the sand table. His house was moved to a table called "Isolation Station" in another part of the room.

Once a week, the children were asked

to report on how they had kept the health rules, and proper entries were made on the health record. Any pupil living in the isolated department could regain his former place on the sand table, if he succeeded in getting less than five checks on the record during a week.

Each child built his own little home of construction paper. First, he traced a house and roof pattern supplied by the teacher. This outline he colored with crayons, drawing in window shades and lace curtains. After he had finished the coloring, he cut out and pasted the house. The doors were cut on three sides to allow opening and closing at will. Each child chose the color he liked best for the sides of his own home, and put a contrasting color on the roof. He pasted above the door a small number cut from a calendar.

The sides of long gray candle boxes served for sidewalks, and laurel-bush branches made excellent trees. These were kept green for weeks by being placed in olive bottles filled with water and covered with gray paper. Colored pictures of children found in catalogs and magazines were cut out and made into stand-ups, to be placed here and there on the sand table. For grass, strips of green window shades were used. Any kind of green paper or cloth would answer the purpose; artificial grass or moss would have been best.

To make the town look more realistic, a "village cut-out" obtained from a school-supply house, was colored, cut out, and the different buildings properly placed so as to take up about one third of the space on the sand table.

Since we did not have enough room for all the homes on the table, a few were placed on the window sill just a few inches above it. Between these homes were house plants such as rose and ivy geraniums which added color as well as foliage to the scene.

The project, besides being an incentive to the acquisition of good-health habits, was a source of much pleasure and profit to the children. It furnished opportunity for several lessons in English and art.

Appropriate questions were asked the children so that an interesting little account of the whole project was formulated. This, I wrote on the board, sentence by sentence, just as the children gave them to me. Each child drew freehand, a picture of his own little dwelling, surrounded by a few trees at the top of a sheet of paper and below it wrote the little story of their "Good-Health Town." The best papers were placed on the display board.

A TELL WHY TEST

Each of the following statements is true; you are to tell *why* it is true.

Rice-growing is an important occupation in Japan and China.

Only 15 per cent of the land of Japan is tillable.

Japan was long the "Hermit Empire."

Obtaining food is a serious problem in Japan and China.

Wheat is a more important crop than rice on the plains of China.

The Hwang river is called "China's Sorrow."

Osaka is called the "Manchester of Japan."

Japan is enlarging her empire.

—The Rural Educator

This is My Body

Sister M. Evangelist, R.S.M.

At last it had come — the day of their First Holy Communion! These little ones their elders had suffered to come unto Him, and now —

I should like to say, "The day dawned bright and clear," but no, it rained in torrents on that May day. The only light there was came out from golden tapers and incandescent bulbs on ceiling and on walls. The only light? Ah, no! The Light which enlighteneth every man that cometh into this world was there and soon would leave the ciborium's gold to find a lovelier resting place in hearts of little children.

"*Domine, non sum dignus*," thrice uttered the celebrant — and then, from every corner of the convent chapel came stifled sobs of grown-ups, ashamed to let their neighbors see them weeping.

Slowly with downcast eyes the tots advanced, and with each step the space grew less between the finite and the Infinite. A holy stillness filled the air; a mighty wave of awe as of a Pentecostal gale swept on, and then was heard, or so it seemed, the lofty strains of far-off seraph singing.

They knelt. Dear God! Who so rash is there who would say, "They do not understand"? Could childish face so glow and shine from aught of worldly pleasure? Could lips so used to childish mirth smile thus, not knowing of the Infinite?

They rose. They cared not for the crowd. They held Him fast and would not let Him go. They knelt. The time was all too short in which to thank their Guest and tell Him all their wishes. The stifled sobs went on, but elders had to rise to go to altar rail where they had knelt — the little ones — but He had loved them so that these felt pushed aside, but no! His love sufficeth for them all, and yet the scene seemed shifted — Infinity in Itself unchanged, but all around was only like the afterglow of sunset on the mountain.

The Classical Heroes

To the Editor:

As I read Rev. Joseph H. Fichter's "Putting the Classic Heroes Where They Belong," I wondered how some of my students would react to the challenge. I gave the article to two of my Virgil students in turn with the brief direction, "Read this and write your reaction." These papers were the result.

Sister Mary Gregory, C.S.A.

After spending so many months in trying to absorb the classic spirit, after acquiring a love for the classics, I was at first startled and rather resentful when I read Rev. Joseph H. Fichter's "Putting the Classic Heroes Where They Belong."

Rereading the article gave the impression that the facts in it are indisputable. But perhaps there is another side to the affair. Would it not be a shame to waste all the beauty and art of the classics? Used correctly, all beauty glorifies God, as Francis Thompson explains in his essay on Shelley, "even the song of an innocent bird to its mate."

Father Fichter says that, for anyone with a defined moral code, the actions and characters of the classic heroes are often disgusting. If so — and there is no doubt that it is — then there will be no desire for imitation, and the classic student can concentrate on the beautiful and artistic parts that have been equaled by no other literature.

May Schlaefter (17)

Father Fichter certainly takes an ex-

treme and rather unjust stand against the classic heroes when he so emphatically condemns them in his article, "Putting the Classic Heroes Where They Belong." While reading it, I received a series of jars; I wanted to protest especially when he condemned Aeneas and Dido so completely. Of course, the illicit affair of Dido and the Trojan hero must be censured by us, but Virgil certainly doesn't call them "pious and noble" because of that lapse. If a man commits one crime; must he be damned forever? That is hardly the Christian way of judging.

Furthermore, does the type of character drawn by an author determine the quality of his work? Must *Macbeth* be "junked" because the characters are not models of virtue? Will the ancient writers be given no credit for beauty of diction, technical perfection and imagery?

Then Father Fichter states that the ancient gods are not "worthy of our praise and admiration." But neither were they loved and admired by the ancients. It is true that the gods were respected by them, but only on the score of the gods' greater power. After all, power was the only great difference between gods and mortals, as they were depicted by the ancients. Most students, far from being shocked, view them tolerantly and with amusement.

A thorough understanding of the two moral standards mentioned by the author himself will do much to clear up any difficulties the student may encounter.

Dorothy Gormican (17)

New Books of Value to Teachers

Happy Hour Readers

By Mildred English and Thomas Alexander. Pre-primer, Primer, First, Second, and Third Readers. Johnson Publishing Company, Richmond, Virginia.

This is a very well-planned set of elementary basic readers. They are quite free from hackneyed material. The lessons and stories deal with subjects of direct interest to children and are of good literary quality. The vocabulary is based, for the most part, upon the Gates and Thorndike lists, with special attention to the general introduction of new words.

The illustrations in colors in all the books carry a considerable part of the stories and aid in the mastery of the new words. The natural way in which rhyme and rhythm are introduced here and there proves attractive without being stilted.

Each book has its own title; namely, *Spot, Jo-Boy, Good Friends, Wheels and Wings, and Wide Windows*. The last-mentioned title suggests foreign lands since many of its stories deal with life abroad.

There is a workbook to accompany each one of the texts, and there is a teacher's edition of each reader containing the complete text and detailed plans for teaching it.

Religion Outlines for Colleges, Course I

By John M. Cooper. Cloth, 307 pp. Second Revised Edition, 1935. The Catholic Education Press, Washington, D. C.

We recognize the value of this book because of the great practicality of its method. The procedure is, first, to give information and doctrinal teaching concerning a specific moral precept, interspersing the matter with practical, problematical questions. Secondly, at the end of each particular study, review questions are given and a suggested reading list. This book is the first volume of a college plan of three courses intended to present an entire study of religious knowledge as applied to life.

The aim of the book is not only to teach college students a knowledge of religion but, what is more important, it is to teach them how to live it. It places motive behind the principles of religious moral in an application of moral to everyday life. We acknowledge the appeal of its mode of presentation and its apparent aid in applying religion to life.

Some Problems of the Old Testament

By Rev. J. E. Steinmueller. Cloth, xiii+233 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis. 1936.

The admission of difficulties in the Bible is made not only by exegetes, but by everyone. In the present volume we have a study of these various difficulties arranged under their general headings, be they of astronomy, geology, botany, or zoology. There is no attempt made to excuse the discrepancies, but an open, scientific analysis of the data together with the tenable opinions is presented. The objective in view is to substantiate, after allowing for error in its transmission, the Bible as far as the inerrancy of the original writer is concerned. The work is not apologetical, but is scientifically and technically comprehensive. Present-day knowledge of science and the apparent misconceptions of phenomena as related in the Bible are shown to be in no conflict. Major problems, as the deluge and Old Testament morality, are openly and convincingly discussed. The book should very well serve as a reference work and handbook to the student of Sacred Scripture. Its value lies in its extensiveness and the terse, clear expression of its compilation of facts.

The Seraphic Youth

By Rev. Kilian J. Hennrich, O.M.Cap. Cloth, 94 pp. \$1 (Paper 50 cents; quantity prices). Third Order Bureau, Detroit, Mich. 1936.

This booklet is in the form of a manual for leaders and members of the Third Order of St. Francis. It presents in outline form the various programs called "study-work plans" which may be used by the various tertiary groups. There are commentaries and suggestions by the author which are to stimulate and promote general interest in the Seraphic Youth movement.

The Writing of Modern Prose

By Virginia Chase Perkins. Cloth, 398 pp. \$1.20. Henry Holt and Company, New York, N. Y.

This is an unusual type of textbook for a semester's work in advanced high-school years. The student is told how authors produce their effects and is given samples from modern literature to illustrate the process. There are no lesson divisions in the book. The appendixes provide a study of adjectives and verbs with their proper meanings and uses, a biographical sketch of authors quoted, a list of suggested assignments, and notes for teachers.

The author says: "If the book has a special virtue, it is in the selection of its illustrative material, all of which comes from the works of the most distinguished contemporary authors, yet none of which is beyond the intellectual and emotional comprehension of the average high-school student." A check of the selections reproduced proves that the author's claim is, in general, pretty well founded; only a very few words or expressions or passages in the quoted selections appear to be in bad taste.

But, to encourage promiscuous reading by young students even among the so-called "best" modern literature is certainly dangerous to mind and soul. The author's suggestions would have to be checked by a careful teacher. For example, among the modern books she urges the student to read, there is one novel which cannot be tolerated. And she recommends the reading of two old French novels which are on the Index.—E. W. R.

The Winston Simplified Dictionary for Schools

Edited by Thomas Kite Brown, Jr., and William Dodge Lewis. 1,004 pp., illustrated. \$1.28 (with thumb index \$1.52). The John C. Winston Company, Philadelphia, Pa.

This is an entirely new dictionary. A very noticeable feature is the arrangement of all the 46,000 terms in one general vocabulary. This includes all proper nouns—names of important persons, place names, mythological characters, etc.

Definitions are simple and clear. They also include frequent lists of synonyms and a great many well-chosen illustrations of the use of words.

The system of indicating the syllabification of words and differentiating this from the indication of compound words is quite clear; and the same is true of the method of indicating pronunciation.

The format is good. The type scheme makes the words easy to find. The vocabulary words are printed in 10-point boldface type; definitions are in 8-point roman.

The publishers give the number of illustrations as 1,729. These include 10 full-page colored plates and 24 pages of colored maps. The pictorial illustrations frequently add considerably to the definitions and are especially necessary in a dictionary for children. We are sorry to find two illustrations which should have been omitted.

Rosenberg's Positive Christianity

Pamphlet No. 27. Friends of Europe publications, issued at 122 St. Stephen's House, Westminster, London. A discussion of Rosenberg and the Bible.

Show Me How to Write (In Manuscript)

By Edith Underwood Conard. Book I, 32 pp., 4¼ by 8, illustrated, 10 cents. Book II, 48 pp., 4¼ by 8, illustrated, 10 cents. The A. N. Palmer Company, New York City.

Manuscript writing has been used in many schools as a successful solution of the handwriting problem in the primary grades. The alphabet based upon straight lines and circles with disconnected individual letters is much easier for young children than ordinary penmanship and provides a much better correlation with reading.

Book I, intended for beginners (5 to 7 years), introduces the child to the common words he will naturally wish to learn first. It contains 11 full-page illustrations to help him visualize the writing situations. Book II (ages 7 to 9) contains 13 pages of more advanced pictures and many more words. A 35-page Teacher's Guide (25 cents) provides many lessons in technique as well as much information about general guiding principles.

Old Jesuit Trails in Penn's Forest

By Msgr. Leo Gregory Fink. Cloth, 238 pp. Paulist Press, New York, N. Y.

This is the second edition of a deservedly popular account of the beginnings of the Church in Pennsylvania. While the work of the Jesuits is naturally emphasized, the labors of the numerous secular priests and representatives of other Orders is not forgotten. The author has caught the adventurous spirit of the early missionaries and pioneer laymen, and while he holds himself strictly to facts, he fills his story with the romance and the hardships of their achievements. The numerous illustrations are no less interesting than the text.

Happy Days

By Charters, Smiley, and Strang. Cloth, 176 pp., illustrated. 68 cents. The Macmillan Company.

These are health readers for the first and second grades respectively. *From Morning Till Night*, for the first grade, sees Jane and Jerry through the activities of a child's day with special attention to health and safety habits—the morning bath, brushing teeth, drinking water and milk, proper foods, use of handkerchief, clean hands, etc. One of the special merits of the book lies in the explanations of why the children should practice health habits. The colored pictures on every page are a prominent part of the lessons. But it was not necessary to illustrate the morning bath.

Happy Days, for the second grade, follows the twins Joan and David during their summer in the country where their aunt and uncle teach them health habits, show them a few of the activities of farm life, and give them many lessons in health. The aunt's bedtime stories are especially interesting.

The Catholic Sunday Missal

By Very Rev. C. J. Callan, O.P. and Very Rev. John A. McHugh, O.P. Paper, 512 pp. 20 cents. P. J. Kenedy and Sons, New York City.

This is an inexpensive reprint of an excellent English Missal. It contains not only the Masses for Sundays and holydays of obligation, but all Masses that may supplant the Masses for the Sundays during the

years 1936-1939 inclusive. Schools should welcome this missal not simply for its low price, but for its fine translation, general arrangement, and clear large type.

Missal for Sundays

Paper, 441 pp. 20 cents. C. Wildermann Co., Inc., New York City. This reprint of an older Missal is meant for quantity use by schools, churches, and the like. It is handy in size, with easy-reading print, the ordinary of the Mass rubricated. The cover is of heavy, grained devotions for Confession and Communion, and the Way of the Cross. paper. Besides the Mass, it contains morning and evening prayers, **Liturgy for the Classroom**

By Rev. J. T. McMahon. Cloth over paper, 58 pp. 2/6d (60 cents). Pellegrini and Company, Sydney, Australia.

This booklet considers the liturgy as "a heaven-forged language through which the Church speaks to her children." It makes an appeal to find place for the teaching of liturgy in our Catholic schools. It also presents a method for doing this, the program, the practicability, and the benefits, together with the pedagogical advantages of such a course. **Workbook for Business-Economic Problems**

By H. G. Shields and W. Harmon Wilson. Paper, 174 pp. 60 cents. The South-Western Publishing Co., Cincinnati, Ohio.

This book follows familiar workbook techniques, and in a series of 180 unit lessons, provides a practical study of principles and everyday-life problems in the matter of managing income, credit, buying and selling, and the organization and operation of business. Not the least valuable aspect of the work is the objective analysis of widely used business instruments with which every individual must be familiar.

Everyday Life Primer

By Ethel M. Gehres. Cloth, 144 pp., illustrated. The John C. Winston Company, Philadelphia, Pa.

The "everyday life" illustrated consists of caring for the cats, dogs, and birds, visiting the farm, buying shoes, going to the dentist, and to the barber shop. The pictures are well printed and the lessons carefully graded. They will appeal to the child. A word list is included.

A Course of Directed Study in Religion

Compiled and published by the Diocesan School Office, 134 West Georgia St., Indianapolis, Ind., Grade VII, 173 pp. Grade VIII, 92 pp.

These complete day-to-day outlines of the diocesan course in religion are based upon The Christ-Life Series of textbooks (published by the Macmillan Company). The detailed outlines contain an amazing amount of material—far more than any seventh- or eighth-grade class could cover. No doubt, the intention of the authors was to suggest enough work to provide a variety of subject matter and methods. Among the study helps are many true-false tests. We would suggest that these be left unused, since plenty of other tests are provided and true-false tests are pedagogically bad, especially in teaching religion.

One Dollar or Less—Inexpensive Books for School Libraries

Compiled by Edith Lathrop. Circular No. 147, United States Office of Education, Washington, D. C.

This circular lists a large variety of books suited for the school library and which are available for \$1 or less. The books which sell for from 10 and 25 cents are of particular interest.

A Preface to Life

By Father James, O.M.Cap. Cloth, xii+165 pp. \$1.50. The Bruce Publishing Company, Milwaukee, Wis.

With a continuation of the fine standards established by the former volumes of the *Religion and Culture Series*, we have here a book which has the objective of making every man conscious that he is a philosopher. It is a guidebook in thought to the person who, from the complexity of his own experiences, must establish his own philosophy of life. It is a book full of answers, the answers that everyone can give to the questions of life and what is beyond life. The subtitle indicates an inquiry into the problem of the meaning of life. Pursuing his inquiry, the author asks: What answer has ancient philosophy? What answer can modern philosophy with its pragmatic outlook offer? What answer has the truth of religion for every man? Moreover, he gives the position of philosophy in regard to man's problems and the scientific outlook, and convinces the reader that right philosophy as the science of sciences should be the correlating factor of all other sciences. Further, he applies philosophy to life and its general and specific attitudes. The significance of the title lies in the fact that the book sets forth the principles which form the foundation of all right thinking.

Wittingly, and thus deserving of compliment, this book is a bringing out of philosophy from the sanctum of scholars, from the dust of tomes, into the armchair of every man. The author is to be commended that, because poetry tends to elevate the mind, he has harvested richly from the more fertile fields of poetry and given brief quotations which are apropos to the subject matter. As long as the gyrations of thought are so extensive in the spheres of human activity there will be a need for such a book. It is offered to all, especially the thoughtful reader who wishes to think out the ever-present problems we are confronted with by life.

PUBLICATIONS RECEIVED

The *Bulletin* is a new quarterly published in the interest of the National Catholic Laymen's Retreat Movement. Correspondence should be sent to the National Office, Daniel E. Morrissey, 1731 Conway Bldg., Chicago, Ill. **A Glimpse at Church History and Outlines of Apologetics** are two pamphlets written by Rev. Aloysius Ambruzzi, S.J. and published by St. Aloysius College, Mangalore, India. They are reprinted from *A Manual of Religion. How Every Christian Can Offer Holy Mass*, by the Rev. Gregory Rybrook (The Eucharistic Crusade, St. Norbert Abbey, West De Pere, Wisconsin), is a pamphlet showing how the faithful share in the divine priesthood and exercise it by offering the Holy Sacrifice of the Mass. **Forever and Forever and The Church is Out of Date** are two new rack pamphlets written by Daniel A. Lord, S.J. and published by the Queen's Work, 3742 West Pine Boulevard, St. Louis, Missouri. **Financing Agriculture in 1935** is a new 14-page pamphlet recently issued by the Farm Credit Administration, Washington, D. C. **Agricultural Economics Bibliography No. 64**, issued by the U. S. Department of Agriculture, lists the voluminous literature of the past 20 years on this subject. More than 1,700 books and articles are listed dealing with every phase of farm labor including child labor, women as laborers, employment and unemployment, hours, labor displacements, strikes, wages, etc. **Peace Action of Pope Benedict XV: A Summary**. Paper, 24 pp. The Catholic Association for International Peace, Washington, D. C. This summary of valiant efforts of Benedict XV for preventing the war and later for bringing it to a conclusion, is based on a book by Friedrich Von Lama. **The Mendel Bulletin** is a publication issued annually by the School of Science, Villanova College, Villanova, Pa. It contains articles of a scientific nature written by the students themselves. The Spider, the Electron in Organic Chemistry, An Improved Cannula, Pharmacy and the Student Nurse, Bacterial Content of Canned Tomatoes, the Soya Bean, and the Graduate Nurse on General Duty are a few of the subjects discussed in the 1936 edition. **Boz**: By J. C. Boardman and James L. Harte. Cloth, 234 pages. The Stratford Company, Boston, Mass. The authors designate this book as "an intimate biography of Charles Dickens." The work is that of two lovers of Dickens, rather than that of skillful and experienced biographers. The second half of the book is the authors' analysis of the characters of leading figures in Dickens's novels. **Directory of Catholic Colleges and Schools in the United States**. Paper, 104 pp., 1936. Published by National Catholic Welfare Conference, Department of Education, 1312 Massachusetts Ave., N.W., Washington, D. C. The contents are: Universities and Colleges for men, for women; Diocesan Normal Colleges; Boarding Academies; Special Boarding Schools for Young Children, Military; Negroes; Indians; Blind; Deaf; List of Diocesan Superintendents; N.C.W.C. **Some Aspects of Child Hygiene**. By Mary G. Cardwell, M.D. Cloth, 80 pp. Pitman Publishing Corp., New York City. In this work a Catholic physician discusses for the benefit of teachers the more important aspects of child growth and health. There will be well-based disagreement on the recommendation that the ordinary teacher attempt to teach the facts of sex. In the United States this problem is still felt to belong to the parent. **Courses of Study in Literature**. Bulletin 97 of the Pennsylvania Curriculum Studies. Paper, 100 pp. Published, 1935, by the Department of Public Instruction, Harrisburg, Pa. The full title of this booklet is *Suggestions for Developing Courses of Study in Literature for Secondary Schools*. It suggests outlines for courses from the 7th to the 12th grade, supplies bibliographies of selections, gives suggestive questions, and presents many helpful hints for teaching. Teachers in Catholic schools will find many valuable helps herein, but they will be sorry to find on the recommended lists a number of objectionable books or selections, some of which are on the Index. **Rural School Libraries**. Paper, 110 pp. 50 cents. Published by the department of rural education of the N.E.A., 1201 Sixteenth St., Washington, D. C. Articles by various authors on the selection of books, organization of the library, financing the purchase of books, lists of books, and an extended bibliography of literature on the library for the rural school. **Storm Tossed**. By Rev. Daniel A. Lord, S.J. Cloth, 197 pp. \$2. The Queen's Work, St. Louis, Mo. In this novel of fast-moving action, the author in his usual energetic manner shows how the Catholic policy of peace counteracts the communistic policy of violence for solving the social and economic problems of the present day. The action of the story involves a factory strike and shows how communistic tendencies may mislead Catholic college graduates. **The Progressive Conservatism of Catholic Education**. By Francis P. Donnelly, S.J. Paper, 16 pp. The Fordham University Press, New York, N. Y. **The Right to Educate—To Whom Does It Belong?** By the Rev. Aloysius J. Hogan, S.J. Paper, 16 pp. The Fordham University Press, New York, N. Y. These two pamphlets contain the convocation address and the presidential address respectively of the sixth annual Convocation of the faculties of Fordham University. Read together, they represent a rather complete statement of the present philosophy of American education in the United States.

The Fabric of the School

A Page for Pastors and Principals

Churches and Schools Benefit From National Housing Act

Written especially for THE CATHOLIC SCHOOL JOURNAL

Amendments to the National Housing Act passed in April, 1936, give special consideration to the needs of churches. Through these changes, particular benefits and potential advantages are offered for the improvement of ecclesiastical properties.

Previous to the altered regulations churches were included in the Class "B" group which limited to \$2,000 their modernization possibilities under the National Housing Act, administered by the Federal Housing Administrator.

Under the new ruling, churches and parish schools become part of the Class "A" list which includes institutional, industrial, and commercial properties, and permits loans to responsible owners or operators up to a \$50,000 maximum for rehabilitation purposes.

Although modernization and repair notes insured under the Federal Housing Administration program numbered 1,094,944 and amounted to \$400,244,970 through July 11, indicating extensive use made of this modern form of credit, the procedure for obtaining an insured loan is seemingly not entirely understood by many people who might benefit considerably by its terms.

Funds for the renovation of properties under the Housing plan are not obtained from the Federal Housing Administration. It lends no money, but insures banks, building and loan associations, insurance companies, and other private financial institutions against loss which might result from advancement of private funds for modernization needs.

Because of this governmental insurance, private lending agencies are able to advance larger amounts for longer periods and at lower rates of interest than would otherwise be possible.

Church leaders may consult any private financial institution insured by the Federal Housing Administration regarding modernization needs, presenting a credit statement and an estimate of work to be done, choosing their own contractor or firm with whom they wish to transact business.

If the lending agency finds the credit of the applicant acceptable, funds will be forthcoming without undue delay. The amount of the loan, interest, time, etc., will be determined by mutual agreement between the borrower and lender. It will be definitely understood that all money will be repaid in regular monthly installments up to a five-year period.

Through the recent changes in the National Housing Act, the modernization provisions were extended one year to April 1, 1937, thus giving a further opportunity for the improvement of church properties and schools to those who had postponed necessary modernization. These modifications require that a borrower must be the owner of the property to be modernized or must have a lease extending at least six months beyond the term of the loan. New construction on vacant property is ineligible except under certain conditions in areas damaged by floods, or other catastrophes. New construction in the form of additions to existing buildings or the erection of buildings appurtenant to major edifices, however, is permitted.

In modernizing churches and parochial schools, both their requirements and the question of their eligibility under the Federal Housing Administration program must be considered. The distinction between loans of \$2,000 and under and those over \$2,000 and up to a possible \$50,000, too, must be remembered.

In many instances loans of less than \$2,000 may be more than ample to cover the cost of renovation of chapels, smaller churches, and schools. Subject to regulations, and acceptance by the approved lending agency, these improvements may include general repairs, such as reroofing; reflooring; change in window arrangements; the enlargement of the church or additions thereto; installation of modern heating plants, electric wiring, plumbing with its complementary fixtures; certain types of air conditioning and ventilating systems; painting, decorating, etc., and such equipment as is so built in that it becomes a permanent part of the structure.

The church that has large attendance and many services naturally may require more extensive improvement. Where equipment purchases are involved, the application of an excess of \$2,000 to its acquisition and installation is necessary under the Regulations. The following items are included among equipment of an eligible type: altars, altar rails, baptismal fonts, bell ringers (automatic), bells, book racks (affixed to pews), chancel fronts, chimes, choir fronts, choir stalls, communion rails, lecterns, organ cases, organs—electric and nonstructural pipe, pews, pulpits, reredos. This list is not all-inclusive but special rulings may be obtained by communicating with the Federal Housing Administration in Washington. Descriptive literature, preferably illustrated, should accompany requests for rulings.

For parochial schools the same rules apply. The following types of equipment are eligible, provided that the cost of eligible units exceeds \$2,000: auditorium seats (attached to realty), chairs (pedestal, bolted to floor), desks, if bolted to floor, laboratory equipment: instructor's desks (with gas or water connections), student's tables (with gas or water connections), playground equipment (if embedded in concrete): baseball and basketball backstops, bars (turning and parallel), chutes, diving boards, diving stands, football goals, slides, swings, tennis posts, water slides.

If kitchens form part of the church property, or lunchrooms are in connection with school's and loans over \$2,000 are contemplated, the purchase and installation of cooking ranges, refrigerators, steam tables, and other lunchroom equipment may be included as eligible for insured modernization credit.

The maintenance of properties according to high standards and constant care to arrest deterioration represent farsighted economy. Neglect of repairs and the presence of obsolete equipment and machinery may mean serious hazards in the operation of schools and churches.

The comfort, safety, and well-being of hundreds of people who attend church services seeking spiritual comfort and guidance in today's problems is important and subject to earnest thought by pastors.

The care and instruction of future citizens who attend parochial schools is even more to be considered. The churches and schools with their steadily growing needs in the physical upkeep of their properties will find valuable help in the program of the Federal Housing Administration.

Transportation of Children at Public Expense Important Iowa Opinion

Catholic children in the State of Iowa may be transported to a centralized public school at public expense even though they attend a near-by parochial school. An opinion of Attorney-General Edward L. O'Connor, given on July 14, 1936, to the county attorney at Spirit Lake, Mr. Kenneth B. Welty, makes clear that such transportation in school busses is of advantage to the children for their education and does not constitute support of a sectarian school. The opinion was rendered at the instance of Rev. R. C. Meyers, at Milford, Iowa, who desired to have the advantages of transportation extended to the children attending St. Joseph's parish school. The statement of the Attorney-General reads:

It appears from information that has come to our office that the consolidated school corporation of Milford, Iowa, and the officials of the private school at Milford, Iowa, desire an opinion from this department upon the following question:

Can the board of the consolidated school district transport every child of school age living within such school corporation and more than a mile from such school to the consolidated school at Milford, where some of the children so transported attend the private school and not the public school?

Section 4179 of the 1935 code of Iowa is as follows, to-wit: "Transportation. The board of every consolidated school corporation shall provide suitable transportation to and from school for every child of

school age living within said corporation and more than a mile from such school, but the board shall not be required to cause the vehicle of transportation to leave any public highway to receive or discharge pupils, or to provide transportation for any pupil residing within the limits of any city, town, or village within which said school is situated."

From a reading of the above section, it appears that the board of such consolidated school corporation shall make provisions for the transportation of every child of school age living within said corporation and more than a mile from such school, unless other statutes of the state of Iowa prohibit them from doing so. The pertinent statutes that we should consider in this connection are the following sections:

"5256. Money for sectarian purposes. Public money shall not be appropriated, given, or loaned by the corporate authorities of any county or township, to or in favor of any institution, school, association, or object which is under ecclesiastical or sectarian management or control."

Section 5256 of the code of Iowa has been interpreted by our supreme court as applicable to school corporations as well as to counties and townships. See *Knowlton v. Baumhover*, 182 Iowa 691, 166 N. W. 202. In this decision our court held that public taxes may not be legally diverted to the maintenance of a school which is under sectarian management. It therefore appears clear to us that the public taxes which are used for the purpose of paying for the transportation of the school children could not be employed for the benefit of any private or sectarian school. However, the real question that arises from the consideration of this problem is whether or not transportation of these children is for the benefit of those children who might desire to attend the private school, or whether or not it is for the benefit of the private or sectarian school. If the transportation of such children is for the benefit of the private or sectarian school, then our laws would prohibit the board from entering into any such agreement for their transportation. However, if the transportation of these children, in accordance with section 4179, is for the benefit of the children in enabling them to secure an education, a different legal situation would be present.

A somewhat similar situation existed in the state of Louisiana where the legislature had passed laws authorizing the school board to supply free school books to the school children of the state. In carrying out this act, the school boards in the state of Louisiana were furnishing these free school textbooks to students in private and sectarian schools, as well as to students in public schools. An injunction suit sought to prevent the school boards from supplying such free textbooks to the children who were attending private or sectarian schools. The supreme court of Louisiana denied the issuance of such a writ of injunction and thereafter the case was appealed to the supreme court of the United States.

On April 28, 1930, the United States Supreme court affirmed the decision of the supreme court of Louisiana, which decision is known as the case of *Cochran v. Board of Education*, reported in 281 U. S., at page 370. The decision of United States Supreme court was written by Chief Justice Hughes and in arriving at his conclusions, quoted from the opinion of the supreme court of the state of Louisiana, as follows:

"One may scan the acts in vain to ascertain where any money is appropriated for the purchase of school books for the use of any church, private, sectarian or even public school. The appropriations were made for the specific purpose of purchasing school books for the use of the school children of the state, free of cost to them. It was for their benefit and the resulting benefit to the state and the appropriations were made. True, these children attend some school, public or private, the latter, sectarian or nonsectarian, and that the books are to be furnished them for their use, free of cost, whichever they attend. The schools, however, are not the beneficiaries of these appropriations. They obtain nothing from them, nor are they relieved of a single obligation because of them. The school children and the state alone are the beneficiaries. It is also true that the sectarian schools, which some of the children attend, instruct their pupils in religion and books are used for that purpose, but one may search diligently the acts, though without result, in an effort to find anything to the effect that it is the purpose of the state to furnish religious books for the use of such children. . . . What the statutes contemplate is that the same books that are furnished children attending public schools shall be furnished children attending private schools. This is the only practical way of interpreting and executing the statutes, and this is what the state board of education is doing. Among these books, naturally, none is to be expected adapted to religious instruction." 67 A. L. R. 1183, 1123 So. 655.

In summing up his views on the question presented, Chief Justice Hughes stated as follows:

"Viewing the statute as having the effect thus attributed to it, we cannot doubt that the taxing power of the state is exerted for a public purpose. The legislation does not segregate private schools or their pupils, as its beneficiaries, or attempt to interfere with any matters of exclusively private concern. Its interest is education, broadly; its method, comprehensive. Individual interests are aided only as the common interest safeguarded."



Rev. Robert I. Gannon, S.J.
New President of Fordham University,
New York City

Therefore, in applying the rule of law as announced by Chief Justice Hughes of the United States Supreme Court to the question before us, we may likewise say that section 4179 of the code is a proper exercise of the taxing power of the state of Iowa, and it is used for a public purpose. Section 4179 of the code does not segregate children of school age within the district into classes of those attending private schools or the public school. Section 4179 of the code makes every child of school age living within said consolidated school corporation and more than a mile from such school the beneficiaries of this legislation. The private schools are not in any wise made the beneficiaries of this law. The intent of the legislature, as expressed in section 4179, was to make the school children and the state alone the beneficiaries of this legislation. The individual interests of the school children are thus aided only as the common interest is safeguarded. It appears to be the main object of section 4179 to make it possible for every child of school age in the school corporation and living more than a mile from such school to secure an education. Under this section of the code, it is the duty of the school corporation to transport such children to the consolidated school, and then when the school day is over, to transport them back to their homes. It is not the purpose of the laws of this state to require parents and guardians to send their children to public schools exclusively.

Section 4410 of the 1935 code of Iowa provides that any person having control of any child over seven and under sixteen years of age, in proper physical and mental condition to attend school, shall cause said child to attend some public or private school for at least twenty-four school weeks in each school year. . . . Thus when the board has transported these school children to the consolidated school of Milford, Iowa, the children may then attend the consolidated school or may attend a private school at Milford. The law does not and cannot compel the parents or legal guardians of children to send their children to private schools, exclusively, or to public schools, exclusively. The conditions of the law are met when the parent or guardian compels the children to attend either, in accordance with section 4410 of the 1935 code of Iowa.

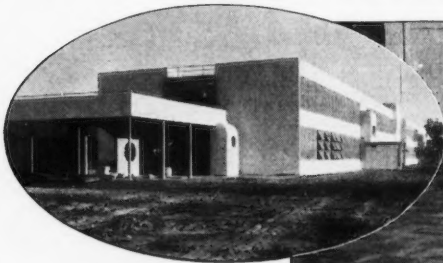
It is therefore the opinion of this department that the board of the consolidated school corporation of Milford may properly and legally transport every child of school age living within said consolidated school corporation and more than a mile from such school to the consolidated school at Milford, Iowa, and the mere fact that some of the children thus transported should desire to attend a private school would not make the matter of their transportation illegal or unauthorized by the laws of this state. This conclusion appears to be the only conclusion that we can arrive at, in view of the holding of the supreme court of the United States of America in the case of *Cochran v. Board of Education of the State of Louisiana*, reported in 281 U. S., 370.

Respectfully submitted,

ELO:cs

Edward L. O'Connor
Attorney General.

Why 27 NEW California Schools Have Flooring 5 to 35 Years OLD!



Long Beach, California, razed 60 school buildings and replaced them with modern earthquake-resistant structures like this.



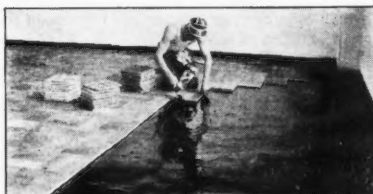
EVEN THE MEN WHO LAID IT DON'T KNOW HOW OLD THIS MAPLE IS!



The Northern Hard Maple Flooring in the original buildings—though 5 to 35 years old!—was in such good condition that it was salvaged to floor the new schools.



A complete block manufacturing unit shipped to California, transformed the old strip Maple flooring into 400,000 feet of "new" Blocks.



The "new-old" Hard Maple blocks were laid in mastic. Architects and school officials pronounce the "new" floors thoroughly in keeping with the magnificent new buildings. Experts can't tell whether a particular floor was laid with 10-20- or 35-year-old Maple!

Long Beach may well give thanks to the far-sighted architects and School Board who for the past 35 years floored its schools with Northern Hard Maple.

When two years ago, this School District began replacing 60 old buildings with modern earthquake-resistant units, the Maple floors were still in such excellent condition that they were salvaged for the new buildings! Despite 5 to 35 years of use, despite being torn up with crowbars and removing of nails, today 400,000 feet of "new-old" block Maple floors in Long Beach's new schools passes for new flooring.

Long Beach's great saving is only one of many, many instances where Hard Maple floors have proved by far the most economical in the long run. In strips or blocks, Northern Hard Maple combines every quality needed for school floors: Lasting wear and smoothness, warmth and dryness, resilience, easy cleaning, sanitation (it remains free from splinters, splinters, and dirt-catching "pits"), firm anchorage for desks and simplification of alterations.

The architect specifies MFMA* Northern Hard Maple because he knows from experience that nothing else is so suitable or so economical.

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See our catalog data in Sweet's, Sec. 15/53. Let our service and research department assist you with your flooring problems. Write us.

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*The letters MFMA on Maple, Beech or Birch Flooring signify that the flooring is standardized and guaranteed by the Maple Flooring Manufacturers Association, whose members must attain and maintain the highest standards of manufacture and adhere to manufacturing and grading rules which economically conserve these remarkable woods. This trade-mark is for your protection. Look for it on the flooring you use. **MFMA**





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Catholic Education News

PERSONAL NEWS

☞ Rev. Michael J. Haddigan, who recently completed his studies at the Catholic University of America, Washington, D. C., has been appointed superintendent of the Catholic grade schools of Peoria, Ill. ☞ Rev. Albert I. Whelan, S.J., dean of the University of San Francisco and former member of the faculties of Loyola University, Los Angeles, and Gonzaga University, Spokane, Wash., has been named associate editor of *America*, the Jesuit national Catholic weekly of New York. ☞ Rev. Wilfrid Parsons, S.J., recently retired editor-in-chief of *America*, has been appointed lecturer in the Georgetown University Graduate School, Washington, D. C. ☞ Rev. Michael J. Early, C.S.C., has been appointed president of the University of Portland, Portland, Oreg. He succeeds the late Rev. Joseph Boyle, C.S.C. ☞ Rev. Charles Miltner, C.S.C., has returned from Sabbatical year at Louvain University, and will resume his duties as dean of the college of arts and letters of the University of Notre Dame. ☞ Rev. Dr. J. Edward Rauth, O.S.B., of the department of psychology of the Catholic University of America, has been elected chairman of the Baltimore-Washington section of the American Psychological Association. ☞ Dr. Charles Herman Kinnane of Yale University, an authority on Anglo-American Law and former dean of the University of Wyoming Law School, has been named dean of the College of Law of the University of San Francisco. ☞ Very Rev. Matthew T. O'Neill, O.Carm., has been elected provincial of the American Carmelite Province of the Most Pure Heart of Mary. He succeeds Very Rev. Laurence Diether, O.Carm., the retiring provincial. ☞ Very Rev. Hamilton P. Shea, S.T.D., has been named president of Cathedral College, New York City, succeeding Very Rev. Thomas J. Deegan, D.D. ☞ Mother Carmelita Manning has been elected mother provincial of the Cincinnati province of the Religious Sisters of Mercy succeeding Mother Hilda Brennan. ☞ Msgr. Francis J. Macelwane has been appointed president of the new De Sales College, Toledo, Ohio. ☞ Rt. Rev. Alcuin Deutsch, O.S.B., abbot of St. John's Abbey, Collegeville, Minn., is president of the Benedictine Educational

Association, an office he holds as head of the American Cassinese Congregation. ☞ Rt. Rev. Vincent Taylor, O.S.B., abbot of Belmont Abbey, Belmont, N. C., has been elected vice-president at the Association's meeting held in St. Bernard, Ala. ☞ Dr. Rockhill Vogt, member of the Notre Dame faculty, has been appointed to succeed the late Rev. Julius A. Nieuwland, C.S.C., as director of organic research at the University of Notre Dame. ☞ Mother Mary Benigna, O.P., has been re-elected mother general of the Dominican Sisters of the Congregation of Our Lady of the Rosary. Sister M. Antonius, O.P., has been elected first counselor and vicaress general. ☞ Rev. Dr. James T. Kelley has been appointed president of Seton Hall College, South Orange, N. J. Father Kelley received the degree of licentiate of philosophy and doctor of philosophy at Louvain. ☞ Rev. John J. Long, S.J., has been appointed president of Loyola High School, Blakefield, Md. He succeeds Rev. Ferdinand C. Wheeler, S.J., who has been appointed superior of Bellarmine Hall, Blue Ridge, Pa. ☞ Most Rev. James Edward Walsh, vicar apostolic of Kongmoon, South China, has been elected superior-general of the Catholic Foreign Mission Society of America (Maryknoll). He succeeds the late Bishop James Anthony Walsh, founder and first superior general of the Society. ☞ Rev. Mattheus T. O'Neill has been named provincial of the Carmelite province which comprises all of Canada and part of the United States. ☞ Rev. Dr. Joseph Hebert, O.M.I., dean of arts at Ottawa University, has been appointed rector, succeeding Rev. Dr. Gillis Marchand who has recently been named provincial of the French-speaking Oblates of Eastern Canada. ☞ Rev. D. J. MacDonald, Ph.D., has been named president-rector of St. Francis Xavier University, Antigonish, N. S. He succeeds Rt. Rev. H. P. MacPherson. ☞ Brother Columba, former superior general of the Franciscan Brothers, has been elected president of St. Francis College, Brooklyn, N. Y. ☞ Rev. Sylvester Juergens, S.M., has succeeded Rev. Joseph C. Ei, S.M., as provincial of the St. Louis province of the Society of Mary. Father Ei has become chaplain for Sisters at San Antonio, Texas. ☞ The Brothers of Mary have announced the following appointments of directors for the colleges and high schools in the Province of St. Louis: Cathedral High School, Belleville, Ill. — Brother Ambrose

(Continued on page 18A)



FRANK B. WILLIS HIGH SCHOOL
DELAWARE, OHIO

June 8, 1936.

International Business Machines Corporation,
Columbus, Ohio

After one year of trial we can truthfully say that the Superintendent of Schools and the Board of Education of the Delaware City School District took the most progressive step in the history of the schools when they purchased the new International Sound Equipment. This equipment can be used so extensively and efficiently in meeting new situations confronting the Administrative Department, in improving instruction, and coordinating school, church, home, and community activities, that its value to the school and community is inestimable.

The equipment includes a two channel system with loud speakers in all rooms of the school. In addition to the microphone used for broadcasting from the central office, the system includes radio and phonograph attachments.

Outstanding men of all fields are brought directly into the class room. Pupils feel that personal touch that is lacking in the reading of the average text. Programs originating in the Ohio School of the Air, Washington, D. C., and other educational centers

THIS LETTER will interest every educator

An actual user tells of his experience with
the International Sound Distribution System.



Our school maintains a close cooperative relationship with the Psychology Department of Ohio Wesleyan University. In the past we spent some two or three days in the administration of Psychological tests. This year the test was given to the whole school at the one time from the central office. All papers were in the office in less than forty minutes.

The most valuable contribution of this new radio system, however, is in the field of instruction. The use of varied radio activities can be of limitless educational value; it all depends on the teacher concerned. The radio, if properly used, is the most dynamic activity of this modern educational era.

In Frank B. Willis high school we are emphasizing the maximum use of the radio. Current events programs presented by noted radio artists are often used as the approach to the study of American History. As a result of such an approach pupils are often stimulated to go back in our American heritage to study a similar period in the past in order to make a more intelligent decision concerning a current problem. Also, pupils are beginning to evaluate radio programs in English and Social Science classes.

I have the greatest faith that the intelligent use of the radio will contribute much to the betterment of our American Democracy. This new International equipment has already contributed much to our school system and community.

Horace S. Fumke

Supervisor of Instruction

are becoming a necessary part of our educational program. We no longer depend entirely on our school environment; radio is now an influential part of our everyday program.

Administratively, the installation of this radio equipment was the greatest contribution of the twentieth century. The principal is no longer just a passive head of the school, but he maintains a personal contact with each and every room of the school through his announcements during homeroom periods. To show the value of radio administration, we shall point to several specific situations relative to its use. Regardless of the fact that our school is fire-proof, a fire broke out in the paper chute and both teachers and pupils began to grow alarmed. The principal immediately went to the radio, made contact with all the rooms, and assured the entire school that there was no cause for undue anxiety.

In most schools, noon supervision is a monotonous grind. Not so in Frank B. Willis High School. We have our noon dances in the gymnasium, or our entertaining program in the auditorium, through the use of the phonograph attachment. Our hall problem is reduced greatly, and teachers no longer complain of this unnecessary burden. Our Junior-Senior Banquet Committee was confronted with the problem of furnishing music during the meal. This was easily solved by using the new phonograph equipment.

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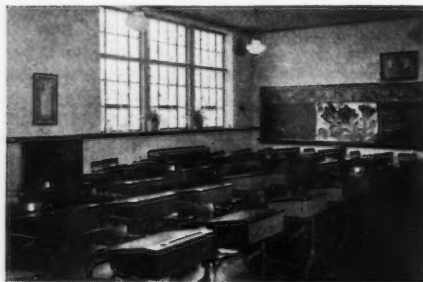
State Teachers College, Terre Haute, Ind. Architect—Miller & Yeager, Terre Haute, Ind. Contractor—Freyer Bros. Inc., Indianapolis, Ind. Engineer—Ralph A. Stuart, Terre Haute, Ind.

FOR the new Training School, State Teachers College, Terre Haute, Ind., Sturtevant DeLuxe Unit Ventilators were the choice.

And 66 of these handsome units have been installed... Finished in an attractive brown and trimmed with lustrous stainless steel.

Striking modern design plus sound engineering is the combination in this unit ventilator, which has won the preference of architects, engineers and school board officials.

Ask your architect about them. He has complete information in his 1936 Sweet's Catalog File, Section 26, Catalog 16.



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(Continued from page 16A)

Loosbrock; St. Michael Central High School, Chicago, Ill.— Brother Joseph Siemer; Chaminade College, Clayton, Mo.— Rev. Valentine Braun; Central Catholic High School, East St. Louis, Ill.— Brother Louis Meinhardt; Provencher School, St. Boniface, Manitoba— Brother Joseph Bruns; St. Jean Baptiste, Manitoba— Brother Joseph Provencher; McBride High School, St. Louis, Mo.— Brother Julius Kreshel; S. S. Catholic High School, St. Louis, Mo.— Brother Louis Scherer; Central Catholic High School, San Antonio, Tex.— Rev. Albert Mitchel; St. Mary's University, San Antonio, Tex.— Rev. Alfred Rabe; St. Joseph's High School, Victoria— Brother Francis Britz.

OBITUARY

☞ Sister Mary Romana Spillane, O.P., former superior, at Englewood, Madison, Wis.; St. Thomas, Milwaukee, Wis.; Immaculate Conception, Chicago; St. Jarlath's, Chicago and Holy Angels, Omaha, Neb., died July 9, at Sinsinawa, Wis. ☞ Sister Mary Benezetta, B.V.M., formerly of St. Mary's and Immaculata High Schools, Chicago, died July 11, in Dubuque, Ia. ☞ Rev. Moses McGarry, C.S.C., former president of St. Laurent's College, Montreal, and former assistant superior general of the Congregation of the Holy Cross died July 11, in Notre Dame, Ind. ☞ Rev. Brother Michael S. Curtis, of the Christian Brothers of Ireland, first principal of O'Dea High School and former principal of Briscoe School, Seattle, died July 15 in Seattle. ☞ Rev. Arthur Vermeers, S.J., the famous professor of moral theology and sociology in the Pontifical Gregorian University, died recently in Louvain, Belgium. ☞ Sister Mary Adora, B.V.M., superior of Our Lady of Angels Academy, Clinton, Iowa, and former provincial superior of Holy Family Province, died July 29, in Waterloo, Iowa. ☞ The Rt. Rev. Msgr. William Joseph Kerby, professor of sociology at the Catholic University of America, died at Washington, July 27, at the age of 66. Msgr. Kerby was prominent in the organization of the National Conference of Catholic Charities in 1910 and was its director from that year until 1920. He also was acting director of the National Catholic School of Social Service from 1924 to 1929.

COMING CONVENTIONS

October 3-6. Catechetical Congress of Christian Doctrine, at New York City. L. M. O'Hara, Washington, D. C., secretary. October 11-14. National Catholic Rural Life Conference, at Fargo, N. Dak. Rev. James A. Byrnes, St. Paul, Minn., secretary. October 22-23. Indiana Teachers' Association, at Indianapolis. Charles O. Williams, Indianapolis, Ind., secretary. October 22-24. Michigan Education Association (Dist. No. 1), at Detroit. F. M. Stubbs, Detroit, secretary. October 25-26. Maryland Teachers' Association, at Baltimore. Walter H. Davis, Have de Grace, secretary. October 29-30. Maine Teachers' Association, at Lewiston. A. W. Gordon, Augusta, secretary. October 30. Connecticut Teachers' Association, at Hartford and New Haven. F. E. Harrington, Hartford, secretary. November 5-7. High School Conference—University of Illinois, at Urbana, Ill. A. W. Clevenger, Urbana, Ill., president. November 5-7. Colorado Education Association, at Denver. W. B. Mooney, Denver, secretary. November 5-7. Wisconsin Education Association, at Milwaukee. O. H. Plenzke, Madison, secretary. November 6-7. Iowa Teachers' Association, at Des Moines. Charles F. Pye, Des Moines, secretary. November 26-28. National Council of Teachers of English, at Boston, Mass. W. Wilbur Hatfield, Chicago, Ill., secretary.

NEW "HONORS" SYSTEM AT LOYOLA, CHICAGO

Loyola University of Chicago has recently announced a new "honors course" to be inaugurated this fall in the graduate and undergraduate divisions. The new academic program provides for a thorough study in the student's field of specialization and an appreciable acquaintance with an allied field and general culture. A comprehensive examination must be passed before the "honors" will be conferred. The new program can be undertaken only by those students who have filled certain preliminary requirements and who have maintained a certain high average. The usual academic distinctions of *cum laude*, *magna cum laude*, and *summa cum laude* will be done away with.

CAMPAIGN AGAINST ILLITERACY

The public schools of New York City, in co-operation with the Federal relief authorities, have opened an intensive campaign to enroll in small classes all adult illiterates. Most of these are among the foreign-born white population, about 10 per cent of whom are illiterate.

(Continued on page 20A)

ANNOUNCING

GOLD DUST
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Cut cleaning costs with this labor-saving cleaner

Here's a way to cut down on cleaning costs. Standardize on Gold Dust—the one cleaner that does every cleaning job! Floors—walls—windows—painted woodwork—porcelain...whatever needs cleaning can be made bright and shining with Gold Dust. It does more work, quicker and better, than ordinary cleaners. And tests prove that Gold Dust costs less *per job*.

Try Gold Dust at our expense. Mail the coupon today for a trial size package—free. Put it to any test you want in your own plant, in competition with the cleaner you are now using. Judge for yourself on the basis of results.

If your dealer cannot supply you with industrial size drums, order direct from Gold Dust Corporation, 88 Lexington Avenue, New York City.



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Please send me by return mail, without cost or obligation, a free sample of Gold Dust for trial.

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City..... State.....

Make Room for More Students

Refurnish Laboratories Now with KEWAUNEE Furniture

Old style laboratory furniture usually takes up too much room, handles too few students and makes a hard task of teaching. Kewaunee Laboratory Furniture, by contrast, is designed to use floor space economically, to handle more students more comfortably, to make teaching of large classes easier, and to make classrooms usable every period.

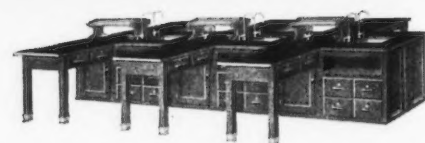
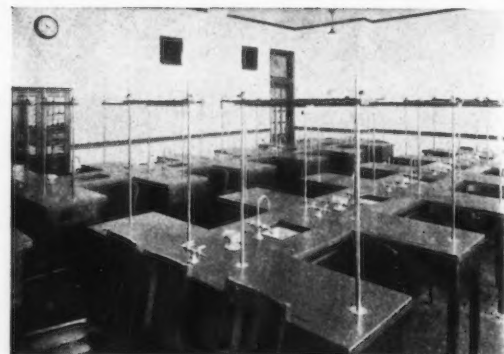


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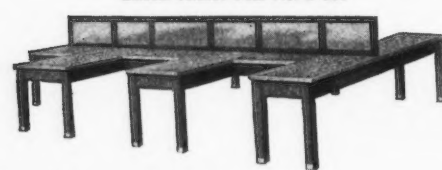
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(Continued from page 18A)

NEW CATHOLIC COLLEGE

A new Catholic college to be known as De Sales College will open for the fall term in Toledo, Ohio. This announcement was made by Most Rev. Karl J. Alter, D.D., president of the board of trustees of the new institution. The college has been formed through a consolidation of St. John's University, recently closed, and Toledo Diocesan College. The buildings and campus of St. John's High School and College will be leased from the Jesuit Fathers the former conductors of St. John's University.

CHILDREN'S DEATH RATE DECLINES

The mortality rate of the nation's school children between the ages of 5 and 14 years has declined 25 per cent in the last decade, according to a recent survey of Dr. J. F. Rogers, consultant in hygiene of the United States Office of Education. Half of this decline is thought to be due to modern immunization against diphtheria and safety campaigns against automobile and other accidents.

Increased protective measures against typhoid, malaria, pellagra, dysentery, rabies, smallpox, and tetanus (lockjaw) have also aided in reducing mortality, as have school medical examinations.

Because of America's mixed population, the comparative death rate of school children in the United States and that in other countries is not altogether favorable. New Zealand has consistently maintained the lead in the health of its children for ten years. — *N. Y. Times*.

GROWTH OF HIGH-SCHOOL SYSTEM

A pamphlet recently issued by the National Catholic Welfare Conference presents a group of figures which stress the growth of Catholic secondary education in the United States. Catholic high schools are represented in every diocese of the country with the exception of Reno.

Covering the school situation up to 1934, the pamphlet discloses that at the close of that period there were 2,159 secondary schools of which 1,192 were parochial high schools, 752 were academies, 199 were central high schools, and 16 were institutional high schools. Of the 1,620 four-year high schools and the 56 senior-junior high schools a total of 1,292, or 77 per cent, were accredited or affiliated, and about 25 per cent showed recognition by two or more standardizing agencies. The figures show that in 1934 there were 13,258 religious teachers

and 1,759 lay teachers. The enrollment in that year was 271,786, of which 118,305 were boys and 153,481 were girls.

The pamphlet points out that the last count of high-school graduates was made in 1932 and in that year there were 46,196. Of this number, it reports, 43 per cent continued their education, in colleges, normal or professional schools, or novitiates.

In a national summary of all classes of Catholic educational institutions, the pamphlet shows that, as of the 1934 survey, there were 10,429 Catholic seminaries, universities and colleges, diocesan teachers' colleges, normal schools, secondary schools, and elementary schools. These institutions had a total enrollment that year of 2,571,894 and an instructional personnel of 85,820.

The pamphlet is the second in a series on various divisions of the Catholic school system. The series is being issued to replace the "Directory of Catholic Colleges and Schools," which formerly was issued by N.C.W.C. Department of Education.

AMERICAN YOUTH COMMISSION

The American Council on Education has recently established an American Youth Commission to be composed of outstanding American citizens. The purpose of the Commission is "to undertake an extended inquiry into, and formulate comprehensive plans for, the care and education of American youth, . . . between the ages of 12 and 25." Six of the sixteen members of the commission are from the field of education while the rest have been chosen from positions that connote American life and thought.

The Commission is financed by a grant from the General Education Board. It has appropriated \$100,000 a year for five years for administrative purposes, and an additional \$300,000 to finance special projects submitted to it by the Commission.

Two major problems are to be solved: First, a detailed definition, as far as is possible, of the youth problem is to be made; second, a comprehensive evaluation of the work that is being done in youth's organizations in the field is to be formulated. After these problems have been solved it plans to widen its functions to a wider range of possible activities.

An endeavor has been made to group the major problems, and this has resulted in the following classification: youth population; health, social, and economic security; education; recreation; juvenile crime and delinquency; rural youth; and youth in racial minorities.

(Concluded on page 23A)

Absolute Safety and Protection plus Maximum Adaptability—

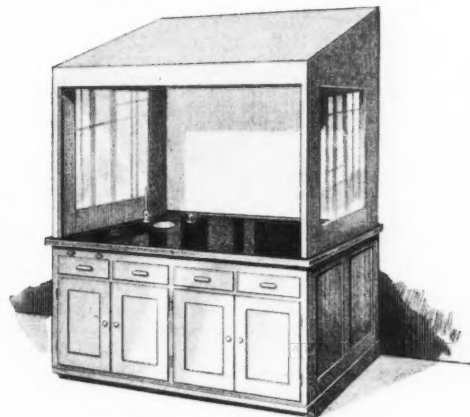
Fume Hoods by Hamilton-Invincible are designed, constructed and *carefully pre-tested* to meet every requirement of safety and protection in the school, college and industrial laboratory.

All models are built with double-baffle backs and plenum chamber to exhaust both lighter and heavier-than-air gases completely and efficiently. Adequate ventilating fans and ducts insure satisfactory operation under all conditions.

Upper hood sections are available in a variety of approved materials. Base units, in standardized sizes and designs, as well as fixtures and service outlets may be varied to meet your specifications.

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HAMILTON — INVINCIBLE
LABORATORY VOCATIONAL AND LIBRARY FURNITURE

(Concluded from page 20A)

CATHOLIC HIGH SCHOOL TYPISTS ASSOCIATION

The Catholic High School Typists Association was organized at Hays, Kansas, in 1933. Membership is now held in the Association by schools in various parts of the country.

The contests sponsored by this organization afford excellent opportunity for comparison of achievements and skills of one school with another and of one student with other students of his class. Last spring 28 high schools with 854 contestants participated in the Every-Pupil Contest.

Detailed information regarding the Catholic High School Typists Association may be obtained by writing to St. Joseph's College and Military Academy, Hays, Kansas, where headquarters are maintained.

PRIZES FOR SOAP SCULPTURE

The Jury of Award of the National Soap Sculpture Committee has announced the prize-winning carvings for the Twelfth Annual Competition for Small Sculptures in White Soap. The Proctor and Gamble Company offered the prizes. The National Soap Sculpture Committee has its offices at 80 East 11th Street, New York, N. Y.

AN INTERESTING SCHOOL

In the village of Parnell, in Iowa County, Iowa, is located a consolidated rural public school, the faculty of which is made up of Catholic Sisters, except for two men who serve as superintendent and principal. For 35 years of its 49 years of existence, the Parnell school has been taught by the Sisters of Humility, whose mother house is at Ottumwa, Iowa. In 1899, when the old schoolhouse was replaced by a brick structure and a two-year high-school course was added to the curriculum, two Sisters took up the primary and music work. Today the grade-school faculty includes five Sisters and the high-school faculty, three.

Mr. J. B. McAreavy, who has a seven-year record as superintendent of the school, formerly served for three years as principal of the high school. The two lay faculty members, as well as the school board and most of the students, are Catholic. The school is accredited by the state department of education and the state university. Formal religious instruction is not included in the curriculum. The Sisters, however, conduct classes in religion outside of regular school hours.

The school traces its history back as far as 1886, when the town was founded on land donated by three Irishmen. The old white schoolhouse came into being in 1889; this was followed by a brick building and high-school course in 1899. The present building was erected in 1916 when the school was consolidated.

The school has an enrollment of 247 students, almost as many students as there are residents in the village. In addition to the pupils of the consolidated rural-school districts, there are a number of tuition pupils from an average range of five miles.

PREVENTING BLINDNESS

The National Association for the Prevention of Blindness has issued three pamphlets of interest to teachers: *The Broad Basis for Prevention of Blindness*, by Dr. Edward Jackson; *Eye Protection in Industry*, by Louis Resnick; and *Popular Beliefs and Superstitions About the Eyes*, by Dr. Charles Bahn. The material is available for teachers from the office of the Society at 50 West 50th St., New York City.

THE TEACHER'S JOKE BOOK

Extracts

A synonym for breeze is sneeze.

Please do not disappoint us with a favorable reply.

Teacher: How can you tell whether or not you have a vocation to the religious life?

Pupil: If I like the work and if I like the dress.

Completing the Statement

When a person writes in the newspapers insults against another man, he commits a crime called . . . babel.

A Health Lesson

Five-year-old David had been two days in school when he astonished his gentle mother by saying, "Why, mother, what kind of dinner is this? Why don't you give me proper food?"

His mother was about to administer a correction when she received a warning glance from Daddy.

"What kind of dinner do you wish, David?" asked his father.

"I want B for beets and C for carrots. Those are the vegetables that made Sister — so smart. She knows every word in the first reader and I think that is quite a record."

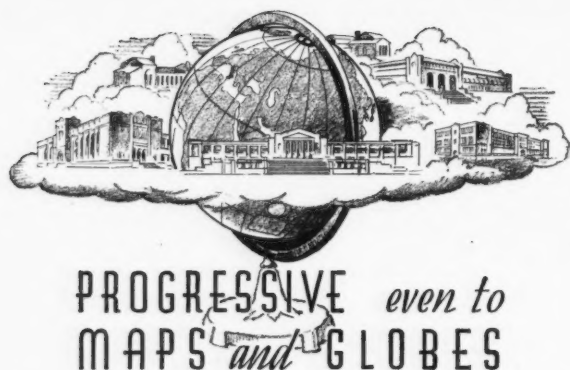
David's daddy is the medical examiner in the city. A few days after this speech, Sister — received congratulations from the members of the Board of Health concerning her diet and her proficiency.

The Purpose of Straws

David had been accustomed to use one straw in drinking his milk at lunch. On a certain day he decided that he would use two straws.

"Why," asked Sister, "so you can get more milk?"

"No, Sister, so I can make more noise."



It is typical of America's finest schools, that in every detail of school administration modernness and progressiveness is the keynote.

In the matter of MAPS and GLOBES, educators realize that these, too, are teaching tools which must be abreast of the times, if educational objectives are to be attained.

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If you have not yet become acquainted with the W. C. Semi-Contour Political-Physical Maps and the W. C. Political-Physical Duo-Graphic Globe, we suggest you let us tell you about these two modern aids to successful Geography Teaching.

Write for "Aids for The Geography Teacher."

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NEW "TEACHER'S DITTO" ANNOUNCED

Teachers frequently need copies of lesson outlines, etc., when the school duplicator is inaccessible or when the school duplicating department is rushed with work. To meet this need, Ditto, Incorporated announces a new teacher's duplicator—The Ditto Film-o-graph—which assures teachers many of the conveniences of a much more expensive machine at the low price of \$3.95. The Ditto Film-o-graph, using genuine Ditto films, can copy one job after the other quickly and clearly at low cost.

NEW HIGGINS INK BOTTLES

Charles M. Higgins Company, Inc., of Brooklyn, N. Y., has announced the introduction of a complete line of writing inks in special bottles for use in fountain pens and dip pens. Two sizes of cube bottles are available, with wide-neck openings, facilitating the filling of fountain pens or for desk use with dip pens. A basic label design is used on each bottle to make identification of the color and to provide a family resemblance for the entire line. Complete information will be furnished upon request.

NEW BECKLEY-CARDY CATALOG

Teachers and principals will welcome the new Catalog No. 62 of School Supplies and Equipment just issued by Beckley-Cardy Company, Chicago. The catalog is remarkably complete and well illustrated giving descriptions and prices of blackboards, maps, globes, paper, dictionaries, textbooks, and workbooks, pupils' and teachers' desks, cabinets, playground equipment, and many other items.

THE DODSON BIRD BOOK

Joseph H. Dodson Company, 11 Harrison Ave., Kankakee, Ill., has just issued a 16-page book (9 by 12) showing pictures in natural colors of 15 birds, with shadow outlines on opposite pages. The publishers offer an inspection copy for 10 cents. The book is very useful for nursery schools, kindergartens, drawing classes, or nature-study classes. Other visual-education pictures (industrials, animals, trees, old masters, etc.) published by the Dodson Company are well known for their usefulness in the school.



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Colored
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Whether for personal use or schoolroom projects, the brilliance of the Crayola true colors gives richness and fascination to craftwork. Crayola is clean to use, does not smudge, the colors blend smoothly, producing great beauty and variety of tone. Stencil Instructions Folder will be promptly sent FREE upon your request.

Crayola is packed 6, 8, 12, 16 or 24 assorted colors to the box. This standard wax crayon is only one of the widely popular Gold Medal Line of products for home and schoolroom use.

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41 East 42nd St., New York

BINNEY & SMITH ART CATALOG

The Binney & Smith Company, New York City, have issued a new 41-page catalog, devoted to their gold-medal line of art materials, including crayons, water colors, modeling material, and white and colored chalk. A copy of the catalog is available.

GOLD DUST IN SCHOOL SIZE

At the suggestion of school superintendents the Gold Dust Corporation is now offering 25-lb. and 50-lb. drums of Gold Dust for schools and other large users. This product is adapted to all kinds of cleaning jobs—walls, windows, painted woodwork, floors, tile, porcelain, etc. It is available through most school-supply houses or from the Gold Dust Corporation, 88 Lexington Ave., New York City.

REMOVING SOOT

Q.: How may soot be removed most easily from flues and chimneys?
—J. K.

A.: Practical engineers use one of the following combinations:

1. Blue vitriol, 1 lb.; common rock salt, 4 lbs., or
2. Dry red lead, 1 lb.; rock salt, 5 lbs., or
3. Finely divided zinc, 1 lb.; rock salt, 1 lb.

Throw any one of these mixtures on a very hot fire bed so that it will vaporize and be deposited as a fine coating on the soot. The coating will be sufficient to lower the ignition temperature of the soot, and the hot fire will cause it to burn off. The job should be done at a time when the soot will cause the least annoyance to the neighborhood.

CONCERNING ACADEMIC FREEDOM

"There is a good deal of loose thinking, and looser talking, about academic freedom and freedom of speech. Someone has well pointed out that freedom of speech implies freedom to listen. If a speaker's audience is at perfect liberty to walk away singly or collectively when it tires of hearing him, then certainly he is entitled to freedom of speech. If his audience lacks this freedom to listen or not as it prefers, then he no longer possesses his right to full freedom of speech. And a teacher's audience of pupils certainly has no such freedom to listen or walk out. . . . The teacher who takes advantage of this compulsory attention and attendance by forcing upon his class ideas which are not demonstrated truth but merely his opinions, particularly if these opinions are contrary to the purpose for which he is being paid as a public servant, is certainly not playing fair. . . ."—Henry Lester Smith.